

COUNTERPOYSON.

CONSIDERATIONS touching the
points in difference between the godly Ministers & people of
the Church of England, and the Seduced brethren
of the Separation.

ARGUMENTS

That the best assemblies of the present Church of England
are true visible Churches.

That the Preachers in the best assemblies of Engl.
are true Ministers of Christ.

M^r BERNARDS book intituled
The Separatists Schisme,

M^r CRASHAWES Questions propounded
in his Sermon preached at the Crosse.

Examined and answered
by H. A.

Lord God the strength of my salvation; cover thou my
head, in the day of battle. Psal. 140. 7.



A.D. 1608.

COMPTON'S CIVIL WAR

CODIFICATION OF THE
LAW OF THE CONFEDERATE STATES OF AMERICA
AS IT EXISTED ON THE 1ST DAY OF APRIL, 1865.

ARGUMENTS

BY JAMES M. CANNON, JR., MEMBER OF THE BAR OF THE STATE OF ILLINOIS.



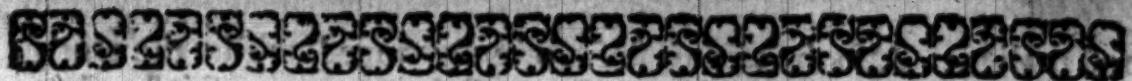
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A.D. 1865.



A fore-speech to the Christian reader.

The truth and church of God, by multitude of enemies, hath ever been disgraced and troden downe in the world; that many which have seemed to love and seek after it, have stumbled at the reproch and opposition of the same. Yet the godly wise have vnderstood and discerned things that differ. It is a great help vnto the weak & simple, whē ye deceits & snares wherwth the adversary seeketh to destroythe soul, are openly discovered, by the light of Gods word; & for this cause have I endeavoured according to the mesure of knowledge and grace given vnto me, to make answer unto such reasons cavils and calumniations, as are given out against that part of the truth, which this church witnesseth vnto the world, touching our separatiō from the Church of Engl. The Considerations & Arguments first answered, were written by Mr Spr. a Minister in Gloucestershire; and in them (as I suppose) the summ and weight of that which may be sayd for that church, is comprised. Mr Bernards book hath rather shew then weight of reason, as the judicious reader may perceiv; and seemeth to be penned by him, rather for disgrace of others, then defense of themselves. But no better fruit can be expected from such as rebel against the light which themselves once seemed to regard. Mr Crashawes questions are rather to stumble at, then to direct the ignorant: as having neyther weight of argument against us, nor for themselves. Yet as by all these means the truth is oppugned, so by all contrary good means it should be defended; that wisdom may be justified of all her children, and others left without excuse. How weak and insufficient the adversaries reasons are in particular, the answers vnto them particularly wil shew. Here I wil briefly observe, some general things, wherby falsehood endeavoureth to uphold it self, and how it may by the prudent be discried. Vntruth hath bought to prevayl;

1. By persecuting such as have spoken against, or forsaken her iniquitie. This, the blood of Gods martyrs shed in al ages proclaymeth vnto al men. And thus have the cheif Pastors of the Church of Engl. deale with Christs lambs, in these our dayes. For having gotten into their hands the sword of the Magistrate, they therwith have smitten such as with the word, (the sword of the spirit,) they could not convince. In which they fulfil the mesure of their Fathers; for so have the Papal Prelates vsed to feed their flocks.

2. By blaspheming, & preaching against the faith & witnesses therof. For they that hold forth the truth ar exposed to the reproch & venoms of the tongue, and many unjust calumniations come forth against their persons, especially the principal of them, whom evil minded men doe

most maligne. Also the cause it self is often wronged, whiles the truth therof, and reasons y^t vphold it, are suppressed ; arguments feigned & confuted which wer never made, or otherwise made then the adversaries pretend; and sometimes such articles and errors imputed, as from which it is altogether free. How others hertofore have caried themselves this way, all records shew : how men at this day have dealt with vs and the truth which we imbrace ; many pulpits in Eng^t. can witnes, besides private calumnies innumerable, and some publick pamphlets. The stinch of their reprochful mouthes, hath caused many to distast the sweet favour of the Gospel, & caused also for a while a dislike in sundry of vs, til God in mercy visited and saved vs from the deceitful tongue.

3. Yet is not this y^t enough, but men wil seek to bear down the truth by writing against and to the defamation of the same, with all exquisite cunning and frawd to disgrace it, and by plausible reasons to perswade vnto error. If any would see this, let the generall arguments used at this day against vs, consonant and agreeable to the reasons of Papists and other ancient adversaries of the Gospel, be observed.

1. The Papists have continually exclaimed against them for leaving their mother the church of Rome that bare them; crying out the Church, the Church, the Catholik church; and saying that Luster, and all the pack of their first fathers, were children of their mother the Catholik church and are gone out from them. And when the Protestants objected her synns, for which they left her, it was pleaded againe, I will ye forsake your mother because she wanteth perfect bewty, or because there is some deformity in her? &c. Moreover they would allege (to prove them schismatiks) how in that church * they had been regenerated and made her citizens & members by baptism &c. that from her they had their first faith and knowledge, yea even the Bible it self, which treasure their church ever had the custody of, and many such like.

These are the mayn reasons objected to vs at this day, they tel vs the Church of England is t the mother of the faithful, that the ministry therof I hath begotten vs, if ever we were truly begotten in the spirit; asking us * where els we were regenerate, if not in the womb of that their church &c. And if we tel them of their transgressions, for which we forsake them, they answer, * though there were in our church these wounds you speake of, yet do they not come near the hart, they be not deadly, they may blemish the bewty but endanger not the life of our church. &c. therefore your separation from us, is schismatical and uniusit, and many such like pleas they pretend.

2. For the church of Rome, it hath by her Mediators been alleged, that * in her is reteyned the profession of Christ, authority of scriptures and A- postolik doctrine, as touching all the chief or capital articles of religion; and, that the church is to be esteemed by the foundation thereof which is Christ, on which foundation though they that came after, builded wood & hay & stubble,

* Kellisons

Survey

2 book.

1 chapt.

+ Mr Giffords dialogue be-

tween a Pap.

& a Prot. f.

296

* Calvinis o-
pusc. Respons.

ad vers. quicq.

Mediator.

* Kelliss. Surv.

2 book 2. ch.

* See after in

this treatise,

p. 83.

* pag. 21.

* pag. 247.

* Mr Cra-

shawes serm.

* pag. 27.

* Ibidem p. 28

* Calvinis Re-

spsons. ad ver-

sus.

in sted of silver and gold and precious stones; yet have they not by and by departed from the foundation &c. Now who knoweth not, that this is the bulwark of the church of Engl. now, against all batteries; and one of the cheifest reasons wherby they reteyn many simple and wel affected people among them? and that may be also seen in this book following pag. 73. & 181. and 204. & 210. and in many other of their writings.

3. Vniversal consent agreement and applause of churches in all nations, of Synodes and Councils, of Fathers and learned men, have been the continual boast of Papists in al their books against the Protestants: now they in Engl. to bear out their estate, vrge agayn and agayn the like against vs; that when Gods word wil not uphold them, yet mans word at least may honour them before the people. See after in this treatise. pag. 15. & 45. & 74. & 87. & 154. 158. 159. 219.

4. Wheras the truth hath brought for her defense the evident scriptures: " papists have been wont to carp at the allegations and interpretations of them, & chalenge their adversaries for corrupting them; Kellison. &c. the formal protestants in Engl. have done the like against the Reformists; †D. Whiting. and they now use the like colour against us; but how truly, let the particulars shew, after in this book pag. 156. 157. 158. 167. ^{"Greg. M. sr. sin. Campia. defens. of Ans. to Admon. In}

5. To revile and calumniate such as forsook them, hath been the common practise of Papists, calling them heretiks, schismatiks, Lutherans, Cal-
^{S.}
vynists &c. & matching them with wicked heretiks heretofore, & now living: The same way doe our adversaries now walk in, proclayming vs to be Schismatiks, Seduced, Brownists, Donatists &c. and to make vs the more odious vnto the people, they enroll vs sometime with the most vile blasphemers that they can mention. For he was esteemed a forward preacher among them, who to grace his own cause by disgracing the truth, would needs "joyn us with the blasphemer Hacker, chols. (sometimes a brother of the Reformists, and hot mainteyner of their "Plea of the cause,) and to make his malice the more remarkable, he puts in the margin of his book, *The Brownists and Hacker of an evil spirit;* & that which he writeth besides, is so fraudulently set down, that the simple reader who knoweth not our cause, may think that this Hacker was one of us. This abuse we suffer, because (forsooth) we were thought to hinder their counterfeyt reformation, which Hacker would have set up by force: for which they beare their reproch at his hands that wrote *English Scottizing for discipline;* but this man most injuriously would turn it vpon us.

These and the like arguments do evil men continually vse against the truth which presseth them, and which they seek to suppress, but all in vayn: for it wil prevayl, maugre their opposition; and that which they think to hinder the gospel by, God wil turn to the furtherance of the same, and confusion of his adversaries.

Against

Swing A

^tEzek. 23.
45.

^tRevel. 17.16

Against these and all other like colours wherwith false chunche are adorned, two meanes have been ysed for to discover the falihood; the one manifesting the fact or estate of a person or people; the other, the lawfulness of the same. The commandement of God is a lantern, and the law a light to declare what is good or evil: & evidences there are of every publick estate & action. For in all ages God hath moved some to observe and speak against the abuses reigning; and some have recorded things for their glory, which turn unto their shame. By this means the skirts of the whore of Rome hav been discovered, whiles some that loved, and othersome that loathed her, have painted out her filthines; which being compared with the chastitie of Christ's spowse set forth in holy writ, hath caused righteous men, (as was + foretold to judge her children afer the manner of harlots and of murtherers; and the very hornes of that beast, to hate the whore and burn her with fyre. And we at this day that witnessse the truth against the remaynders of that whores cup, are driven to break silence and plead for Christ in publik; because the adversaries so importune vs, by continuall preaching and writing against vs, and seeking to bear out all with the cloke of the gospel, and to hide the iniquities vnder a vail of professing truthe fundamental, they wil hardly be a known of the minifold evils & grosse corruptions, that prevayl in their assemblies. Therfore also are we forced to produce their own writers for to witnes with vs; who both heretofore & to this day, complayn of the synns that reign among them. And worthy it is to be obserued how the ministers of England are come to contradict and depart from their own grounds, for to mainteyn their corrupt estate. For now they * utterly deney the visible church to be a company of faithful people that truly worship Christ and readily obey him; contrary both to all the scriptures, and to their own Articles + of religion.

*See after in
this book pag.
208.209.
†anno 1562.
In the 233.
page of his
book.

And Mr Bernard in the name of all the divines in their church, yea (if we may beleev him) of all the reformed churches in Christendome, + telleth us, with a marginal note also to have it wel obserued, that the true word of God preached, and true sacraments of Christ administred, are infallible tokenes of a true church. I say not (sayth he) the word truly preached, nor the sacraments rightly admsistred: but thus, the true word preached, the true sacraments admsistred. Now lay these things togither, & see what a holy comunion they wil make the church of God to be: namely, if not a rout of miscreants, yet at least a misceline multitude of beleivers and infidels, holy and profane. Among whom if the true word be preached, though never so corruptly fally perverfly, by any Popeling, Baalist, or Balaamite; if the true sacraments be admsistred, though never so superstitiously profanely and disorderly, to the open wicked &c. yet there must needs be a true church. Such heavenly doctrine, or rather such hellish error is now taught by the transformed ministers, for to make men keep communion with Belial.

Against

Against these and other like their impostures, have I endeavoured to bring out the truth, (though naked & destitute of all worldly ornaments,) and by it to manifest the present aberrations of my country, from the primitive faith of Christ; I have also produced their own testimonies against them, that the Saints on earth may say, * their rock is not as our Rock, even our enemies being judges. And if they wil yet resist, the world may see, they are condemned by themselves. But my harts desire & prayer for my brethren is, that they may be saved; turning from darkness to light, & from the power of Satan unto God; that they may receive forgiveness of synns, and inheritance among them which are sanctified by faith in Christ.

Henry Ainsworth.

A direction to some principal things
conteyned in this book.

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Christ, nor the Head, Mediator, Prophet, Priest or King of the church of England. p. 127. Eccl. not the spouse of the same; pag. 62. Eccl.

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Popes authors of many ordinances now in Engl. pag. 234. Eccl.

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Reformation by the Kings of Judah. pag. 229. Eccl.

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Eccl.

Considerations, touching the points in difference, between the godly ministers and people of the church of England; and the seduced brethren, of the separation.

A Separation we deny not, from the corruptions of the church wherin we live; ¹ In iudgment, ² profession, ³ practise: ¹ of teaching every part of truth and righteousness; ² of performing the things we teach; ³ of reproving every part of syn and error; ⁴ and absteyning from all corruptions of life and doctrine: for which particulars, so many of both parts have suffered and do suffer so many things. But the difference is, we suffer for separating im the church: you, out of the church. And thus to be true, you know: unlesse you will cavil, against your own conscience and knowledge.

Answer.

V Who so examineth these your Considerations, and weigheth them in the ballance of equitie: may find them wanting in many points, touching the differences between your church, and vs that separate from the same; and insufficient in the points that are handled, to perswade any wise hart to return vnto you. You over-passe ¹ the hierarchie of your spiritual Lords the Prelates with their vnder officers which reign over you; ² and the forme of Gods worship by your Leitourgie or service book set vp and vsed in all your parishes. These ar two mayn exceptions that we make against you, though you dissemble them in this your writing, and insist vpon other two, ¹ the people, and ² inferior ministerie (as I conceave you;) as if these onely were the points of difference between vs and you. Which whither you hav done of ignorance, or of fraud rather, to deceive your reader, I leave it vpon your conscience to consider of.

A

Agayn,

Agayn, the two things that you take vpon you to handle, you set down in these termes, *the godly Ministers & people of the church of England*; wheras our separation is from your church in general, wherin many vngodly ministers and people are to be found, standing in commixture, or confusion rather, as one body with those which ar esteemed more godly and religious: & therfore you deal not sincerenly, to make our separation to seem but from a part, and those the godly.

Agayn, wheras there is a schisme in your church, by two contrary factions at warr with your selves, *Conformitans and Puritans*, (as you stile one another:) yow deal not plainly, to tel vs whither party you mean to defend, but lead your reader into clowds and mist, speaking of *godly ministers and people*, not naming who or where they are. That though one may guesse whom you mean, yet you write so generally and covertly, that if danger or inconvenience come by any thing you have sayd, you may shift it off to eyther side, for your best advantage.

A separation you deny not from the corruptions of the church wherin you live; yet shew you not what those corruptions ar, which it behooved you to have doen, if you would have effected our return vnto yow. For we are verily perswaded, that they ar nothing but your *corruptions* that we hav separated from; and therfore cannot rejoynre our selves vnto you til they be removed. And seing yow may mind some things to be corruptions in your church, and we othesome: it cannot be we should wel accord, til particulars be related; which therfore (if you write agayne,) we pray you in your next to set down.

Yet for the present, it is well that the truth hath wrung out such a testimony frō your own mouth & pen; whiles you grant and deny not such a separation in generall, as you men-

mention: to the branches wherof if you wil stand, and abide also by that which you have heretofore written; I doubt not but the discreet reader wil see, your battel is not so much against vs, as against your selves; and the sword which you have drawn to slay such as be vpright of way, doth enter into the verie hart of your own church; and the bowes which you have bent at vs, are broken.

For we forsake your church for this mayn corruption, that all sorts of profane and wicked men have been & are, both they and their seed, receiyed into and nourished within the bosome of your church; contrarie to the first covenant of our redemtion, wherin God with his owne mouth proclaymed a perpetual enmity and warr against the Serpent and his seed, which the woman and her seed should wage, though with the bruising of the heel thereof. Gen. 3. Contrarie also to the example of al Gods churches synce the world began, who alwayes were separated from the vngodly, as the scriptures shew.

Now that this is a corruption among you, your selves have taught, saying and complayning that in the church <sup>1 Serm. on Ro.
12. pag. 65.</sup> are swarmes of Atheists, idolaters, papists, erroneous and heretical sectaries, witches, charmers, sorcerers, murtherers, theeves, adulterers, liars, &c. Also that ^{+ playn decla.} among you the holy sacraments <sup>of eccl. disc.
pag. 372.</sup> are communicated with the Papists, the holy mysteries of God profaned, the Gentiles enter into the temple of God, the holy things are indifferently communicated with clean and unclean, circumcised and uncircumcised. Agayn that <sup>* Dialogue of
the frise of
your church.
pag. 99.</sup> ther be thowsands which be men and women grown, which if a man ask them how they shall be saved they cannot tel. As for wickednes in pride, envy, hatred, and all syns that can be named almost, it doth overflow; and yet you are not ashamed to say, ar they not Christians? This Testimoni being true, I hope your selves now wilbe ashamed to plead that such a people are Christians, and to be

Considerations

4 communicated with, or deny that we may separate from them in things concerning God.

An other weighty cause of our separation is, that you have a popish ministry over this profane multitude; touch-

^{1. Admon. no} ching which, your selves also have thus written; ¹ Eyther
the Parl. in
the prefase.

We must have a right ministry of God, and a right government of the church according to the scriptures set up, both which we lack; or els there can be no right religion &c. Now for the present ministry that is among you, as Parsons, Vicars, parish priests, Stipendaries, With the rest, you layd ¹ that they came from the Pope, as out of the Trojan horses belly, to the destruction of Gods kingdome.

An other cause why we refuse communion with yow, is for that you serve God not as himself commandeth, but after your own devising, or by imitation rather of the Romane Antichrist: which your selves have proclaymed though we should hold our peace; for of your service-book you say, it was ¹ culled and picked out of the Popish dunghil the portuis and masse-book full of all abominations; and that in the order of your service, ¹ ther is no edification but confusion.

Now this seemeth vnto vs no smal corruption, that you should offer ynto God that filth which you have picked out of the Popes dunghil. May we not say vnto you, with the prophet, ¹ Offer such things vnto your prince; wil he be content with you, or except your person, sayth the Lord of hosts? You know that Christ hath sayd, ¹ their offrings of blood I wil not offer; and yet will you take your drink offrings out of the great whores cup, which the holy Ghost sayth is ¹ full of abominations, and of the filthines of her fornication? What more lothsome thing could you have found vnder the sun?

Agayn, we have forsaken your church because the ecclesiastical government and governours, the Lords spirituall, are not according to the ordinance of that Lord who

is

¹ Admon.
pag. 16.

¹ ibid. 24.

¹ Mal. 1.8.

¹ Psal. 16.4.

¹ Rev. 17.1.

¹ vers. 4.

is ¹the Spirit, but after the institution of his enemy Antichrist. And that this is a fowl corruption, we have also learned frō your selves, which say, ¹The government now r̄ sed ¹ Admōn. by Archbishops & Bps. &c. is both Antichristian & divilish. That ² "P. 25. it ^{*} is that which giveth leav to a man to be any thing, saving, a ^{*Demonstrat.} sound Christian. Item that ¹ that vgly and iſfavoured hierarchie, ^{in the pref.} or churchprincelies, which instituted at the first by Antichrist's de- ^{1 Table of Ar-} vise, did afterward vily serv the Pope of Rome to accomplish the reader in myſerie of iniquitie, & to destroy the church of Christ, and deth ^{Camb.} yet ſtill at this day ſerv him: muſt be ſo aboliſhed, that no rem- nants, ne yet any ſbe in thereof remayn, if ſo be we will have Christ to reign over vs. Item that ^{* that} profane jurisdiction of Lordly ^{"ibidem,} Lord Archbishops, Bishops, Archdeacons, Chancellors, Officials &c. as contrarie to Gods government, and wholly underpropt by the ca- non. and popisb law, and withall ioyned with b̄pocracie vaynglo- uie lordlynes and tyrannie, even for theſe reſpects, (if there were no moe,) are to be viterly rooted out of the church; except poſſibly we mean by reconciliatiōn, to make Christ and Antichrist freinds. Thus have we been taught by your ſelves, what corruptions there are in your church, even ſo many and ſo great, that you complayned thus, ¹ as our lacks are, there can be no right ¹ Admōn. religion: and now you have added vnto al the former, to ^{P. 25. 2.} teach vs a ſeparation from your corruptions; and this not one- ly in ¹ iudgement, or ² profesſion, but alſo in ³ practiſe; and that we ſhould not onely reproove (as you heretofore hav doen,) every part of ſi u and error, but abſcyn alſo from all corruptions of life & doctrine. And now we would pray you tel vs, ſeing corruption hath ſo ſeaſed vpon, & poſſeſſed (by your own confeſſion) both priests and people, both wor- ſhip, and ecclesiastical government; that ^{as your lacks are,} there can be no right religion: and ſeing from all corruption we muſt ſeparate: what then remayneth for vs to cōmu- nicate with you in? For take away these corruptions out

of your church, and you shal see an vtter dissolution and abolishing of the same. Though now it spread it self like a green bay tree: yet wil it pass away and be gone, and though one seek it, it cannot be found.

And is it not strange, that when your selves hav taught vs how to esteem of your people, ministerie, divine service and church-goverment; how also to walk and cary our selves, wher such corruptions are; and we have but departed from these corruptions, (for, any truth that is among you, we have not forsaken:) that yet you wil say we are *seduced*? Are not you then the *seducers*? We doe but practise that which you have taught vs. If you would have vs return vnto you, first justify by the word of God, that people, ministerie, and worship, that you have condemned: refute your own writings; and build agayn the things which you have destroyed. So when you have made your selves trespassers, if we be not able by Gods word to prove that the things which we refreyn from, are as bad as you have written; we wil, by his grace, come agayn vnto you. Til then, let the discreet reader mind, whither you deal not not with vs, as did the horsemen of *Egypt* with the *Israelites*; that after you have given vs leave to depart, you thus pursue vs with your writings, to bring vs back agayn to our ancient bondage. Agayn, whither you, that pretend a *separating in the Church*, and condemn our *separating out of it*, though your church be so throughly corrupt, as before is shewed; and now call vs *seduced*: deserv not rather to be caled your selves, *The seducing brethren of the separation*. But let vs hear what it is you now say for your selves.

*Exod. 14.5.—
9.*

On our part, consider,

1. **T**HIS separation that we make, is grounded,

1. On Gods commandements, Mat. 15. 14. Rom. 16. 17.
Ephes. 5.7. 11. 2 Thes. 3. 6. 14. 15. 1 Tim. 6. 5. Tit. 3. 10. 1 Pet. 4. 4.

2. On the examples of al the Prophets, Apostles, & Christ himself, who separated in the church, and not out of the church, albeit in most corrupt estate, and yet communicated in that which was good, reproofing, refusing, & suffering for absteyning from the evil. Luk. 2. 21. 22. 23. 24. and 22. 7. 8. 9. Mat 23. 3. & 5. 20. & 6. 1. 2. 5. 16. and 11. 16. 17. 18. 19. 20. and 12. 31. 34. 39. & 23. totum. And (note) those churches were Antimosaical, as you say ours are Antichristian: yet for as much as they reteyned the foundation Christ, as our church doth at least, Luk. 1. 9. 10. Ioh. 1. 20. 25. & 7. 26. 27. 31. 41. 42. and 10. 24. Rom. 3. 2. 3. & 9. 4. With Gen. 49. 10. Act. 2. 39. they separated not from them.

Answer.

IF by the Commandement of God, by the examples of Christ, his Prophets and Apostles, we may and must separate fro all corruptions maynteyned in a true church: then ought we much more, to separate from them, being maynteyned in a false; vnlesse a false church have more privileges then a true. And we consider that our separation is from the corruptions of a false church.

2. The scriptures also are playn, that we must separate from and forsake all false churches, as wel as corruptions in a true; 2. Cor. 6. 17. Come out from among them, and sepa-

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rate your selves, sayth the Lord, and touch no unclean thing, and I will receive you. Revelat. 18. 4. Goe out of her my people, that ye be not partakers in her syms, and that ye receive not of her plagues. Hose. 4. 15. Come not ye vnto Gilgal, neyther go ye vp to Bethaven: and many the like. How rightly then do you allege scriptures, as if they taught vs separation in a church onely, and not out of it also; when it is false, and Idolatrous?

3. Your selves are a president to vs of like practise, in separating not in but out of the church of Rome: as yow have dealt with the mother, so do we with the daughter; because like mother like daughter, according to the proverb; Ezek. 16. 44.

4. You allege the examples of all the Prophets; yet shew you not any one that walked by your rule, to separate in the church and not out of it. We are sure they called the people out of the church of Israel when it was idolatrous, and forbad them to come at their assemblies. Hos. 2. 2. 3. 4. & 7. 15. 17. Amos. 5. 5. And how they could themselves joyn with that church from which they separated others, is strange vnto vs; especially considering that Israel in that estate, is noted by the prophet Azariah to be without the true God, without Priest to teach, and without Law; 2 Chron. 15. 3. and may we think, he separated not from that church? The Israelites then, sacrificed to Divils, not to God, Deut. 32. 17. 2 Chron. 11. 15. & wil you say the Prophets separated not from them?

5. The like I answer to the examples of Christ & his Apostles; who as they absteyned from corruptions in the Iewish church; so were they quite separated from all false churches, as the Samaritans and other like. Mat. 10. 5. Joh. 4. 22. Act. 2. 40. & 19. 9. so their examples also, do approve our practise.

6. Wheras

Examined.

6. Wheras you would have it noted that those churches (which Christ and his Apostles communicated with) wer *Antimosaical* as yours, we say are *Antichristian*; I deny the comparison. For ' the Jewish church consisted stil (as Moses had constituted the same, Levit. 20. 24. 26.) of a people separated not onely from heathens, but also from false professors, heretiks, and idolaters; & were children of the prophets and covenant of God; Ioh. 4.9. Act. 3.25. But your church consisteth of an vnseparated people, children of Idolatrous Papists, and strangers from the covenant of God.

2. The Iewes then, had their sacrifices, services & solemn feastes, according to Moses Law; Mat. 8. 4. Mar. 14. 12. Luk. 1. 9.10. & 2. 23. 24. and Christ himself justified their worship, Ioh. 4. 22. but your service, worship, & festivals, are after Antichrists law, translated out of his masse-Book.

3. Their Priests were according to Moses institution, of Aarons line; Luk. 1.5. With 1 Chron. 24. 1.10. their Scribes and Pharisees, sat in Moses chaire; Mat. 23. 2. your Priests are after the Popes institution, your Prelates sit in Antichrists chaire. So they wer not so much against Moses, as you are against Christ: and that your church *recy-
mesh not the foundation Christ*, shal through his grace anone
be proved.



The 2. Consideration.

2. Our Church hath the essential notes of a true church, able to beget a true saving faith, to work the fruits of the spirit, to make a man a true and perfect Christian, and last of all to save him. To the which also Christ hath tied his gracious promise and blessing to the end of the world. Rom. 10. 13. 17. Mat. 28. 19. 20. Act. 20. 32. 2 Tim. 3. 15. 16. 1 Tim. 4. 16. Iam. 1. 21. Isa. 55. 11.

Answer.

THese notes which you propound, are not the essential notes of a true church: neyther (if they were,) are they ordinarily found in your church.

1. They are not *essential notes*, because; One man may have all this you speak of; and no one man, is or can be a church; for that consisteth of a multitude or number of persons; it is an assembly or convocation; joynly togither it is a body, & every one severally is but a member. 1 Cor. 12. 20. 27. That one man may have all your essential notes, may appear in Pauls example, who was *able to beget a true saving faith, to work the fruits of the spirit*, and so the rest. 1 Cor. 4. 15. Gal. 3. 2. 5.

2. An Angel may have al the notes you mention; and no Angel is a Church. For example, the Angel Gabriel, who was sent to give Daniel knowledge and vnderstanding, and preached lively of Christs death, and the benefits therof Dan. 9. 21. 22. &c.

3. A wicked man may doe all that you speak of; but no wicked man is a true church. Judas sent forth with the

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Examined.

other Apostles to preach and work miracles, might bring others to salvation by his doctrine, though himself were a reprobate *Mat. 10. 5. 6. &c.*

4. A true church is the spouse and wife of Christ, and bringeth him forth a spiritual seed. But, as God gave the blessing of multiplying children, onely to lawful maried ^{1 Gen. 1. 28.} estate; yet often it cometh to passe, through his almighty power and goodnes, that harlots also are partakers of this blessing; and do bring forth children: so the blessing of spiritual propagation, is peculiar to the true church; yet God, which brought light out of darknes, causeth some children to be born & brought vp vnto him in false churches. For example; the church of Rome, (^{1 Rev. 17. 5.} the 'mother of whordoms and abominations of the earth) hath doubtlesse, since she was wedded to Antichrist, born & brought vp, by the general true grounds of Christian religion taught in her, many children of God, and heires of salvation. This I suppose your selves wil not deny, neyther yet wil you say, that Rome is Christs true church. Your reason then is, as if Thamar should have pleaded, I am able to bear children, to nourse & bring them vp to mans estate, &c. therfore I am my Father Iudahs true and lawful wife. *Gen. 38. 15. 18. &c.*

* Now if these were *essential notes*, which you have set down: yet help they yow nothing, for I deny that they are ordinarily found in your church. For, though I doubt not but the doctrine of your church hath saved many: yet that is Gods extraordinary blessing, not the ordinary effects of your church. This is the thing you should have proved, by comparing your church & ministry with the Lawes & promises in Gods word: w^{ch} because you have not done, but only quoted some scriptures generally; (w^{ch} men of all religions may do likewise;) I wil by one or

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two of the scriptures that your self here cite, shew how
vnlke you are to a true Church and Ministry.

In Rom. 10. 13. 17. th' Apostle treateth of two things;
• of calling on the name of the Lord, and • of faith, by hearing his word.

1. *Whosoever calleth on the name of the Lord shalbe saved.*
This we are to vnderstand according to Davids exposition, *Whosoever calleth vpon him in truth;* Psal. 145. 18. for God is a Spirit, and must be worshiped in spirit & truth; Ioh. 4. 24. but the worship and calling vpon God which your church vseth, in reading the prayers, Letanic, collects, and other like things of your Leiturgie, translated out of Antichrists mass-book, is carnal false & idolatrous; for such a manner of divine service you have no commandement or warrant in the scriptures. And this popish worship, begetteth not, but destroyeth faith, and the true calling on Gods name, and deceiveth mens sowles; for, in vayn they worship me (sayth Christ,) teaching for doctrines the precepts of men; Mat. 15. 9. and, they that wayt vpon lying vanities, forsake their own mercy. Iona, 2. 8.

*Ones w^t the
same word is
by figure of
speech, vsed for
hearing &
reporung.
Rom. 10.*

2. For the other point; *Faith is by hearing (or by report)* sayth the Apostle; and proveth it by Isa. 53. 1. *Lord who hast beleeved our hearing;* that is, *our report.* Now no man can truly and faithfully report, vnlesse God hath first spoken vnto him; neyther can any man fruitfully heare other report or doctrine then the Lords; and so hearing is by the *word of the Lord,* in the mouthes of such as are sent, as he sheweth in the 15. verse. But your Ministers are not truly and lawfully sent, (for they cannot shew eyther calling, ordination, or office, according to Christs Testament;) therfore they cānot truly & lawfully preach his word; & consequently, cannot beget (ordinarily) a true saving faith.

The

The next scripture also, Mat. 28. 19. 20. playnly condemneth the state of your church and ministerie: for,

1. There, is a lawful calling, authorizing, and sending of ministers; from him that hath all power in heaven and in earth, saying, *Goe therefore & teach:* but such a sending your ministers have not; for (as your selves have " sayd,) *they to the Park enter not in by Christ, but by a popish and vnlawful vocation.* f. 16.

2. There, is a commandement to *teach(or make disciples,)* before they be received into the church by baptism; for of them that are taught, such onely as gladly receive and beleeve the word, are to be baptised & admitted into the church, as the practise of th' Apostles sheweth, Act. 2. 40.

41. but your church was not thus gathered or planted by the preaching of the Gospel; but by the commandement of the Magistrate: neyther were onely the willing beleevers received, and others refused; but the whol profane multitudes were admitted, or rather compelled into your church, wher they and their seed are stil reteyned.

3. There, Gods Ministers are willed to teach Christians so baptised, to *observe all things whatsoever Christ commanded his Apostles;* vers. 20. and so they have his gracious promise and blessing to the end of the world: but in your church, many things ar observed which Christ never commanded; many things are forbidden, which he did command. Yea the Ministerie and government appointed in his Testament, are held & confirmed by practise among you, not to be perpetual, not necessary, nor fitting for your state: but an other pompous ministry, & Lordly ecclesiastical goverment; after the manner of the court of Rome. And as for power and liberty to observ Christs commandements, that is farr from your people, which all are in bondage to the Bishops and their courts, having not Christian freedom to censure syn or synners,

or practise the ordinances, of the Gospel, as the Apostles did; vntesse Princes and Parliaments wil permit or command them.

The like may be sayd, and returned vpon you, from the other scriptures by you alleged; al which do concern the true church and ministery, as your selves wil not deny: and so wil help yow nothing, vntil you prove your church and ministerie such. Boast not therfore of a true saving faith, and fruits of the spirit, when such bitter fruits and works of the flesh, do reign among you: for *faith without works is dead.* Iam. 2. 26.

Now then, if you wil give vs leave to consider the state of your church aright, we would mind it thus. Your church hath the essentiall notes of a false church, namely a confuse profane worldly people, with an antichristian Prelacie and Priesthood over them; *able to beget ordinary, but a vayn & dead faith;* through want of the true Ministry of the word in Christ's ordinance, & by meanes of the false worship & false doctrines that are in your church; *to work the fruits of the flesh,* as the idolatries & other synful actions abounding in your church do shew; *to make a man a verie Antichristian,* by resisting persecuting & blaspheming, the true way of Christ and practise of his gospel; (which alas, too many doe;) and *last of al to destroy him,* if he repent not of his synns, and find mercy with the Lord. Which we desire you al may find, for the salvation of your soules.



The 3. Consideration

3. Our Church and ministry, are approved of, and rejoiced for, of all the pure reformed churches in the world. Our Confession by them placed in the Harmonie of Confessions; giving us the right hand of fellowship: as also by all the godly learned, and most sound and excellent fathers and lights of the church, that ever lived in or medled with our church; as Bucer, Martyr, Fagius, Alasco, Knoxe, who lived in our church; Calvin, Beza, Bullinger, Gualter, Symler, Zanchius, Iunius, Rolocus &c. With others verie many, who have given their testimony and approbation to our church and ministry. Wherin if our errors were fundamental, damnable and Antichristian, (as you term them,) these churches and persons had undoubtedly the spirit of discerning, and could not be deceived all at once. 1 Cor. 11. 16. & 14. 33. & 10.
15. & 10. 15. & 14. 32. 37. 2 Thes. 1. 4.

Answer.

THough you come against vs with horsmen and charretts; yet we will remember the name of the Lord our God; by whose word alone, all doctrines must be tried, all persons must judge and be judged. It is incident to the best men and purest churches, to err & be deceived; wherefore their sentences and approbations, must be examined by Gods word. If you say otherwise, you teach corrupt and popish doctrine. With such weapons as these, have the Papists long fought against you; and where you can bring one, they can bring many to witnesse for them and their Romish superstitions. *Antiquity, vniuersality, and such like popular reasons, they seek to vphold their kingdom

*Bellarmine.
do not ueccles.

dom withall.

2. The word of God condemning your church & ministerie, (as we have often proved; and our proofs ly vpon you yet vnanswered;) though all churches in the world, should approve of you, your case were no whit the better; for all men are vanity.

B/sol. 62. 9.

3. The Lewes objected as weighty an argument against Christ himself, when they sayd, *doth any of the rulers or of the Pharisees beleieve in him? but this people which know not the Law, are cursed.* Ioh. 7. 48. 49.

4. If the reformed churches approve so wel of your church and ministery, they are not onely against vs, but against themselves: for their own churches consist of a separated and voluntary people, wheras yours are confused & compelled; they condemn and have rejected the hierarchie and ministery of Archbishops, Lordbishops, &c. Priests, Parsons, Vicars &c. which are yet among you, and have among them an other ministery. Now how they can approve of two sorts of churches & ministeries, so contrary one to another; let them look to it.

5. It seemeth to me, you are very lavish in your own praise, which now vaunt so of the approbatio & rejoicing of all the pure reformed churches in the world: wheras heretofore you complayned, that you had *'all the best reformed churches throughout Christendom against you.* Agayn the Harmony that you mention, was set forth but by the French & Belgick churches; the things that they approve among you, are certayn generall heads of religion which a Bishop wrote in an Apologie of your church: most of all which heads, we our selves also approve and rejoice for. But the controversies between you and vs, touching the gathering and constituting of a church; the manner of divine service; the form of church government, & the like; are

ar eyther not at all, or in very generall termes set down in that book: and so very slenderly, if ought at all, by them approved or rejoiced for. To give an instance or two; in the tenth section of that *Harmonie*, treating of the church, your English confession is so short and in such generall words, as I doubt not but the Pope himself wil subscribe ynto it, letting him have his own interpretation. In the 15. section of *Ecclesiastical meetings*; you speake of prayer, in the tongue which al your people vnderstand. Now because the Reformed churches approve of this, we must take it belike, that they approve of your Leiturgie & service book also, and all your publick worship, though it be not set down for any to judge of. In the 16. section, of *Holy-dayes, fasts &c.* there you write against purgatory; w^{ch} being put into the *Harmonie*, is ynoch (as it seemeth) to prove that other churches approve of all your Pope-holy-dayes and festivals. The like may be minded for other points, as in the 17. section for *ceremonies & things indifferent*; which being approved of & rejoiced for, by al the Reformed churches in the world; the Prelates wil hav a shrewd hand against you that are called *Puritans*, for standing and writing so much against the ceremonies of your church, as you do. And for your ministery, I marvel you say not, that it is approved of and rejoiced for of the Pope also; for in the 11. section of that *Harmonie*, you beleeve these orders & degrees of ministers in the church, ¹*Deacons*, ²*Priests*, and ³*Bishops*; which orders, whither the Reformed churches approve of or no, I am sure the *Council of Trent* doth, and hath decreed, *If any shal say, that in the Catholik church there is not a Hierarchie instituted by divine ordination, which consisteth of Bishops, and Priests & ¹Ministers, let ¹Deacons by him be accursed. Concil. Trident. Sess. 23. Can. 6.* But now see-
 ing not onely the Fathers of the *Council of Trent*, but al re-
 formed ^{interpretation are Ministers. 1 Cor. 3. 5.}

formed churches in the world, (as you say) do approve of & rejoice for this your ministerie; I hope the Bishops and hierarchie of your church, shal no more be preached and written against, by your inferior Priests / as many a day they have been,) as being Antichristian.

Thus may you see what a weak foundation, you bring for your church and ministerie; and if we lysted to fight against you with your own weapons; we could allege many things from the persons whom you cite, against your present church and ministry: but the word of God yeeldeth vs armour ynough for this battell against you, as in due time through his grace shalbe seen.

6. In the mean while, it shal not be amisse to put the reader in mind, how your selves heretofore have judged and written of your ministry, which yow say is approved of and rejoyced for, of all the pure reformed Churches in the world. Your ministers being (as before is noted) Deacons, Priests and bishops; Of the Deaconship you have written,

^{+ Defence of Ecclesiastical discip. p. 102.} that [†] it is a meer humane institution, a degree to the Priesthood, and nothing like to the ordinance of God. Of Priests &c.

^{¶ Admon. 10} that [†] they came from the Pope, as out the Troiane horses belly, the Parliam. to the destruction of Gods kingdom. Of the Bishops &c. that

^{* Defence of godly Minist. against Bridges. p. 123.} "you account them no natural members of the body of Christ's church because they are of humane addition, not born with her, nor growne up with her from the cradle. Agayn [‡] that they be rather members of the strumpet of Rome, then of the spouse of the Lamb &c.

^{¶ Sermon. on Rom. 12. p. 34.} And have not you and the reformed churches great cause now to rejoyce for this ministry?

7. Moreover consider you also, how we may allege, that now 10.yeres sithence, we have published our Confession of faith, and causes of our separation from your Church and Ministry, to the learned Universities of the Reformed churches; with desire if in our faith or practise we erred,

red, that they would shew it vs: but to this day we know not any that have undertaken so to do. Wherfore we also may suppose by their silence, that they approve our cause, or at least suspend their judgments and condemn vs not.

8. Finally, it is written in one of the scriptures that you quote, *the spiritual man iudgeth all things, but he himself is judged of no man*; I Cor. 2. 15. Now every true Christian is a *spirituall man*, Gal. 6. 1. 1 Pet. 2. 5. therefore he may judge and discern by Gods word and spirit, faith from heresie, and the true church from the false; he may see with his own eyes, and live by his own faith, and not depend vpon other men, to live and walk in syn til other churches condemn it. Let every man therfore reteyn his liberty, and take heed how he judgeth.



The 4. Consideration.

4. **T**He onely wicked Papists, Atheists, and most ungodly ones; are adversaryes to our godly ministers & people. The godly in all places and tynes among vs, by them alone and ordinarily have been converted unto Christ, and by them approved, reverenced, and obeyed always in the Lord.

Answer.

5. **I**F the onely wicked be adversaries, to your godly ministers & people; it perteyneth not to vs, who hate none of you, but wish wel & pray for you al, evē for our persecutors

tors; we are adversaries onely to the syns and corruptions
that are among you; and whiles we reprove you for syn,
you should judge that we love, and hate you not, as the
Levit.5.9.17 law teacheth. We say therfore with the Apostle; *are we
become your enemies because we tel you the truth?* Gal.4.16.

2. The Atheists & wicked ones that so hate your godly ministers & people; are they not also members of your own church? So then your church is divided against it self, and you are adverse one to another. And why tel you vs of this, as a consideration to reduce vs to your church; when we, because such Atheists and wicked ar (contrary to Gods wil) suffred among you, doe separate from your church?

3. Agayn, who be those godly ministers and people you mean? If such as are called *Puritans*; they have (I suppose) mo adversaries then freinds in your church; yea the publick state, lawes and canons of your church ar against them; doe silence, depose and punish them: and all that know the truth of God, and their estate aright, have just cause to blame them for their long halting & dissembling. If the *Prelates* be those godly ministers; they have in regard of their vnlawful places & proceedings, many good people for their adversaries, both within and without the land; and your selves also which suffer for separation in your church. By neyther of these two contrary factions among you, ar men ordinarily converted unto Christ; both sorts setting your selves against the true way of Christ for gathering and government of the church, & worship of God; and so do hinder mens salvation; and deserv to be not approved, but reproved, in the name of the Lord.



The 5. Consideration.

5. God hath given witnessse for the truth of our Ministerie,
by the vndoubted testimonie of his gracious presence and
approbation of the same; by his gifts of ¹sanctification, ²knowledge,
³spirit of discerning, ⁴of utterance, ⁵of power and authority in
teaching, ⁶effectual and ordinarie calling & begetting to the faith
of God, and bringing them from darknes to light, from the old man
to the new, from the flesh unto the spirit; which ministerie of ours;
begat you also, if ever you were truely begotten in the spirit, & by
Gods mercy hath begotten me, and other his unworthy servants.

Answer.

1. The Papists wil say as much as all this, & more too; (if words wil serve;) for the Ministerie of their church; they boast of their Friers, and Iesuits holines, knowledge, utterance and authority in teaching, and their marvelous effects in converting to Christianity, the Indians and other heathens all over the world. Yea what religion, glorieth not in the sanctitie, gifts, and effects of their ministerie? But Gods word must try all.

2. The ministerie of your church being *Archbishops, L. Bishops, Deanes, Archdeacons &c. Priests, and Deacons*, as is to be seen in the books, statutes, and canons of your church: you bring not here any one word of God, or text of scriptures (which ar his testimonies,) to witnesse for the truth of your ministerie: and this is in deed worthy to be considered of vs, and of all that shall read your *Considerations*.

3. Your own brethren heretofore confessed and com-
playned to the Parliament, that you lack in England a right ^{1. Admon. p.} ^{2. 4.} *ministry*

generall

ministry of God; that the ministers ar neyther proved, elected, caled, nor ordeyned, according to Gods word. This testimonie being true, how then doth God give witness for the truth of your ministry?

4. The witnesses that you bring, if they be examined, wil say litle or nothing to this purpose. For,

1. The gift of sanctification, is a comon note of Christianity, 1 Thes. 4. 3. 1 Pet. 2. 9. and therfore no special note of a ministry. This was Korahs argument when he would have vsurped the Priesthood, *All the congregation is holy every one of them*; why may they not thefefore be Priests? Num. 16. 3. 10. But what sayth the scripture: *No man taketh this honour to himself but he that is called of God*, as Aaron was. Heb. 5. 4.

2. 3. The second and third, ² knowledge, & ³ spirit of discerning, ar also generall for the whol church, & not spe- cial for the Ministry; Rom. 15. 14. Phil. 1. 10. Yea some in the flock, may have a greater measure both of sanctifica- tion and of knowledge, then the Pastor or Teacher, or any Officer.

It cannot be denied but *Barsabas* had knowledge as wel as *Matiias*; yet was he not therfore an Apostle, Act. 1. 23. 26. and they whose genealogies could not be found, had knowledge as wel as the other Priests; yet were they not therfore kept in the Priesthood Ezra, 2. 62. Boast not you therfore of your knowledge, but shew vs your genea- logies in the scriptures. There be a great many in your ministry called dumb priests, which are but bare readers, by whose meanes many people perish for want of know- ledge: these testimonies wil be dumb for them; yet your church proclaymeth them to be true ministers.

Your best ministers, of whose knowledge you boast, shew themselves ignorant (or worse,) in the gathering & planting

planting of a church, whiles they wil have it /as their practise proveth) with commixture of all sorts without separation : wheras they cannot shew any true church since the beginning of the world, but was of a separated people. Gen. 6. 1. 2. & 12. 1. Levit. 20. 23. 24. Ezr. 6. 21. Act. 2. 40. 41. & 19. 9. &c.

4. 5. The fowrth and fift, ⁴ *utterance*, with ⁵ *power and authority in teaching*, are needful in such as are ministers; but no necessary proof of a true ministry. For had not the false Apostles and Prophets, *utterance and power*; that preached with eloquence and wisdome of words, disgracing the Apostles and Prophets of the Lord? 2 Cor. 10. 10. & 11. 13. 15. 1 King. 22. 24. Ier. 23. 31. & 28. 1. 2. 10. 11. 2 Tim. 3. 8.

Your ministers, many preach not at all; many preach to mainteyn the pompous prelacie, & laudable ceremonies of your church: and they that preach best, shew little power or authority. For how many yeers have they been preaching for *Discipline*, & against some corruptions of your church? yet nothing prevayled, but are further now at last then they were at the first. Who knoweth not that the Prelates have closed vp the mouthes of many Ministers, that the prophesie of Esaias is verified vpon them; Isa. 56. 10. and yet you boast of their *utterance & authority in teaching*.

But lamentable ministers ar they all; and the best of them may be seen to be but briars; and to have betrayed the authority of Christ; For when they took the *Order of Priesthood*, as they cal it; they solemnly promised even before the Lord, and by his help, that ^{*Form &} *they would give their manner of making & consecrating Bishops, Priests and Deacons.*

ibidem.

ments of God, so that they mought teach the people committed to their cure and charge with all diligence to keep and observe the same. They promised also, ¹ reverently to obey their Ordinary & other chief ministers, unto whom the government & charge is committed over them, following with a glad mind and will their godly admonitiō, & submitting themselves to their godly judgments. Yet your forward preachers (as they are esteemed,) do not minister the doctrine sacraments and discipline of Christ as the Lord hath commanded; but sue & wayt for authority from the Magistrate, to have that which they coul^t the true discipline of Christ erected in their parishes; which because the civil Magistrate doeth not, they practise not the discipline, nor teach their people to keep and observ the same; yea they blame vs for practising Christs lawes without the Magistrates leave, as if Christ were not head of the church, & Prince of all the Kings of the earth. Agayn, they administer not their doctrine sacraments & discipline, *as this realm bath received,* neyther reverently obey they their Ordinaries, but resist, preach, and write against the Bishops, their canons, rites and ceremonies, as much as they dare. Thus halt they between two opinions, and practise neyther the discipline of Christ nor of the Prelates; whiles yet they would seem to practise both, being in this point like to the Samaritans, which whiles they would both ' fear the Lord and serve their images also, they ' neyther feared God, nor did after their ordinances, as the scripture sayth. What then may we esteem of your ministers power and authority in teaching?

1. King. 17.
33. 41.
vers. 34.

Agayn, consider you if some Absalom, Adonias, or other usurper, should say; I have ¹ sanctification, ² knowledge, ³ spirit of discerning, ⁴ of vitterance, ⁵ of power and authority in judging, ⁶ effectual and ordinary deciding & ending of controversies &c, therfore I am a lawful King, Judge

Judge or Magistrate; & God hath given witness by these vndoubted testimonies, of the truth of my Magistracy: whither this plea would serve him, or these testimonyes approve his office? yet ar these the most pregnant proofs of your Ministrye.

6. The 6. & last testimony is, their *effectual and ordinary calling and begetting to the faith of God &c.* this I have before touched, and shewed that ordinarily they beget not, but hinder the true faith; they keep the people in blindnes & idolatrie, which is a work of darknes and of 'the flesh; and if by their preaching any be brought to the true faith; I account it Gods extraordinary work, which I doubt not but is also among the Papists.

Gal. 3. 8. 9. 10.

Agayn, if this were granted them, I would know what office they would claym in the church hereby; whither Apostleship, or some other function. For in the church of Corinth were many teachers & instructours, yet begat they not their people to the faith; for the Apostle Paul challengeth to be their father onely, and to have begottē them in Christ through the gospel. 1 Cor. 4. 15. So there may be a lawful Pastor or Teacher in a church, which never begat any of them to the faith, but onely nourisheth and increaseth faith in them, that were begotten afore. He is chosen to feed the flock, 1 Pet. 5. 2. not to beget the same; the flock is a company offaithful people, begotten before they have a Pastor.

The begetting of faith, was first and chiefly by the Apostles and Evangelists, that went about preaching the word, to them that had not heard it. Rom. 15. 20. 21. It is also by the ministers of churches, or prophets, (though not in office of ministerie,) when vnbelievers come into their assemblie, 1 Cor. 14. 24. 25. It is also by al Christians privately men and women, which preaching and wit-

nesting the truth of the Gospel; reading, talking, confer-
ring of the scriptures, do convert many vnto God, inform
their children & families in the faith, & save their soules.

Act. 8. 4. & 18. 26. 1 Cor. 7. 16. Ephes. 6. 4. Deut. 6. 7.

So the begetting of faith, is no certayn testimony of a true
Ministry. Wheras therfore you conclude, that your Mi-
nistry *begat vs also, if ever we were truly begotten in the spirit:*

Num. 16. 7. we may answer you with Moses, *'ye take too much vpon you ye sonnes of Levi.* For know you not that the wind bloweth
where it lyseth, and you hear the sound therof, but can-
not tel whence it cōmeth or whither it goeth; and **so is*
every man that is born of the spirit? It seemeth you count no-
thing preaching but that which is in the pulpit; nothing *the*
word of God, but that which cōmeth out of your Ministers
lips: but thanks be vnto God that hath given vs better to
discern the work of his grace, and hath breathed vpon vs
with his holy spirit; whiles your Ministers stood like the 4.
Angels in the corners of the earth, holding the windes
that they should not blow.

Rev. 7. 1.



The 6.

The 6. Consideration.

6. **A**lso our godly people have all the marks & tokens of Gods people & elect, ¹ which the scriptures set down, ² which the people in the time of Christ and his Apostles had, ³ which the professors of any church that is now in the world have, ⁴ yea which your selves in your supposed perfection can boast of: which is sealed unto them, ¹ by the care, peace, and testimony of a good conscience in all things, ² by suffring for sundry parts both of righteousness and truth, ³ by effectual comforts in such suffrings, ⁴ assurance of faith, of hope, of remission of sins, of Gods dear love unto them, ⁵ by spiritual love and the fruits therof, ⁶ by the progresse and dayly growth in knowledge strength and godliness. &c.

Answer.

THAT many of your people are Gods elect, I vndoubtedly acknowledge: & I would to God such were the estate of you every one. Yet the constitution of your people in your church, is not a Cōmunion of Saincts, with which we may participate: but a cōfuse mixture of al sorts of men, from which the godly must separate, as touching the worship of God.

In this your defence of them, you begin thus, *Our godly people.* But who are they, can we tel? are not all your people godly? Of the true church it is written, *thy people shal-
i.e. all righteous: if your people be not such, why make you not a separation from the vngodly, that wil not be reclaymed; or why cast you them not out frō among you? Thus ought you to do by the Testament of Christ, 2 Cor. 6. 14-17. 1 Cor. 5. 13. If you do it not, you profane Gods everlast-
D 2

lasting covenant.

I deny not but many hypocrites and reprobates will creep into the true church; & much vngodlynes wil there break out, as in any assembly in the world: but when it is seen, the synner is presently to be reproved; and eyther must purge himself by repentance, or be excommunicate. Luk. 17. 3. Mat. 18. 15. 16. 17. Thus stil the church continueth a communion of Saincts, an vnleavened lump, a holy nation. 1 Cor. 1. 2. & 5. 7. 1 Pet. 2. 9.

Now for your *marks* and *tokens*; you say they *have all* *which the scriptures set down*. This is denied; and had you searched the scriptures, you might easily have seen it otherweise. For;

They are not a separated people, called out from the world: which is one principal mark, (as before I have shewed,) vrged often in the scriptures. 1 King. 8. 53. Isa. 52. 11. Ier. 15. 19. Ioh. 17. 14. 16. Rev. 18. 4.

They ar not the Lords free people, injoying the liberty of the gospel: but in thraldom to strange Lords & lawes ecclesiastical. Contrary to Levit. 25. 42. 55. 1 Cor. 7. 23. Ioh. 8. 32. 36. Gal. 5. 1.

They walk not in the truth of the gospel; but in many things ar corrupted with the remaynders of popish superstitions and idolatries. Contrary to Psal. 26. 3. 3 Ioh. 3. 4. Rom. 6. 4. Ephe. 2. 10. 1 Cor. 10. 14. 21. Rev. 14. 9-12.

In these and many other particulars, your people are contrary to the scriptures: so the principal *marks* are wanting.

2. Next you compare them with *the professours of any church now in the world*. This is more boldly then wisely spokē of you: shew if you can, any true reformed church, whose people are like yours, for commixture of all sorts; or in like bondage to Antichristian prelates; or that vse like

like superstitions and idolatries in the worship of God, & dayly conversation. Remember also what some of your selves have written heretofore; how that * Of all the nations ^{Epistle before the Do-}
that have renounced that Whore of Rome, ther is none in the World ^{monst.}
so farr out of square, as England, in reteyning the Popish hierar-
chie.

Your last comparisō is with our selves, whom you twite with supposed perfection: wherin you injury vs, & yet help not your selves. For we suppose no perfection at all to be in vs, eyther in knowledg or practise, but are privy to our selves of our many infirmities; & ar sure we have more also then we ' can discern. Yet by the grace of God we ar that we ^{Psal. 19. 12} ar; & his grace is not in vayn in vs: but as it hath brought vs out of confusion bondage and idolatry, wherin your people stil remayn: so we trust it wil keep vs in the truth of the gospel, vntil we come to perfection in the kingdom of our Father which is in heaven.

3. Next you speak of the sealing hereof vnto your people, * By the care, peace, & testimony of a good conscience in all things, what care can be seen in such confused carelesse walking of your people, commixt in one body, with the profane and serpents seed: what peace of conscience can there be, when men do walk in open transgression of Gods law: except such as wherby a man falsely blesseth himself saying, I shal have peace, although I walk according to the stubbornnes of my own hart? Deut. 29. 19. Ther is no peace sayth the Lord, unto the wicked; Isa. 48. 22: The wayes of your people being wicked, their spiritual actions idolatrous; it must needs be a blind or corrupt conscience that testifieth for them in this estate.

2. 3. Their ² suffrings, and ³ effectual comforts in them; we wil beleeve when we see them. For the present, we behold many of your people for avoyding the crosse of

Christ, to submit vnto the idolatries of your church, against their own conscience & confession. Very few that wil suffer for any part of the truth, but none at al, that suffer for al, except such as forsake your confused assemblies. And if one or two in a shire, do suffer a little trouble, for not being buxome ynough to the Prelates & their courts: what is that to justify the profane multitudes, and general state of your people, which ar readyer to persecute, then to suffer persecution for righteousnes sake; as we have had lamentable experience these many yeares. Wherfore, as their suffrings, so I think their comforts are.

4. Their assurance of faith, of hope, of remission of synns, and of Gods dear love unto them, may wel be boasted of, but not soundly felt. For wher so many evil works do abound and reign, their is not true faith, & consequently no sure hope, or remission of synns. Shew vs therfore your faith by your works for we cannot see your harts. But this we find in scriptures, that your forefathers when the Prophets reproved them for their synns, would vaunt as you doe, & lean vpon the Lord & say, *Is not the Lord among us? no evil can come upon vs.* Mic. 3. 11. This glorying of inward graces, when outward transgressions do prevayl, is meer delusion; comon with all sorts and sects of religion. Even the *bawlot* can boast of her peace-offrings, Prov. 7. 14. and the Pharisee thanketh God, that he is not as other men. Luk. 18. 11.

5. Their spiritual love and fruits therof, let them record that have tasted of. It is wel known in the land, how many of Gods children have been empoverished, afflicted, tormented, by long and lamentable imprisonment, vexation and spoile of goods, exile and other like means, women left widowes, & childe fatherlesse. How your godly people hav visited comforted and relieved them, is not so wel

wel known : it may be their charity hath bene in secret, and their left hand knoweth not what their right hath done. Wherfore you needed not have offred this to our consideration, who are so vnacquainted with their love: let themselves rather consider how they shal answer when they come to that howr mentioned, Mat. 25. 34. 35. 41. 42.&c. If you think they have shewed love to their friends and favourites ; that wil procure them but little thank: even synders and publicans do the same. Luk. 6. 32. 33.&c.

6. Their progresse and dayly growth in knowledge strength, and godlynes , is ill seen in the estate they stand ; there being at this day rather moe grosse abominations vrged and observed in your publick assemblies, then have bene heretofore ; and your church further from reformation now in the end, then was at the beginning: that vnlesse you come to walk as your brethren of the separation , & quite abandon the hope of reforming Babel; it wil shortly appear that all your labours be but spiders webs; & your exspectation vanity and vexation of spirit.



The 7. Consideration.

7. Consider how God hath witnessed his love & approbation to our church, by many victories and deliverances from the enemies of Christ, long continuance of the gospel among vs.

3 strange

³strange iudgements on the enemies and persecutors of the godly,⁴ the power and blessing in casting out of Devils,⁵ prayer heard both in spiritual and earthly things,⁶ by throwing down the Church of Antichrist, and building of the church of God, by preaching, disputing and printing of many excellent works and volumes published of all sorts, which none of you in anything have ever yet attayned, but onely to throw down Gods Church, to rayse dissencion among brethren, to rent the church, to distract the ignorant, to offend the weak, to hinder the cause of reformation, to bear false witness against your brethren, and belye the holy ordinances of God.

Answer.

¶. **I**f many victories and deliverances, be an vndoubted testimonie of Gods love and approbation of a people and their religion; then Adoni-bezek might wel have boasted of his religion, who conquered seventy Kings, and made them gather bread vnder his table . Judg. 1. 7. Then Rab-sakehs reason was good, which he alledged against the Israelites, for that he had conquered so many nations. 2 King. 18.33.34.35. Then the Turks at this day, may triumph over Christian religio, because they have warrayd a great part of the world, and taken from Christians many kingdoms and provinces. Yea this very reason did heathen men heretofore allege for defence of paganism, as that

*^{Symmachus;} and, that ^{+ therfore} Rome had got the Empire of all provinces & ^{in Epist. pro} partis of the world; because it worshipped and served all the Gods, ^{sacr patris.} #Cecilius; &c. that were in the world, even the unknown Gods also . I would ^{sub. lib. 3.} wish you therfore to mind better ground for the truth of religion ; and remember what is written of the ancient Babylonians, after their victories; Then shal they take courage, & transgresse & do wickedly; imputing this their power unto their Gods

God. Habak. 1. 11.

2. The long continuance of the Gospel among you, will make the more against you at the day of your accounts, because you yeild no better obedience to the Gospel, as your present idolatrous estate sheweth. The Gospel was among the men of the * old world, 120. yeers taught by Noah, a ^{Gen. 6.1 Pe.} preacher of righteousness; yet at last they perished by the ^{3. 19. 30.} flood for their disobedience: therfore though it hath bene with you, about half that time, you also may perish, if you repent not. But (note) you take it for granted, which is yet to be proved, that the gospel is among you; wheras the true preaching & practise therof, you cannot endure. The sound of the Gospel, by the feet of them that publish peace, is this, *Thy God o' Sion reigneth; o Iudah keep thy solemn feasts, perform thy vowed; for the wicked shall no more passe through thee; he is utterly cut off.* Isa. 52.7. Nahum. 1.15. With Rom. 10. 15. but Christ reigneth not yet among you by his own officers and lawes, (as hath been confessed by the best of your Ministers;) you keep the solemn feasts of Antichrist, as your *Christmas, Candelmas, Hallowmas, Easter,* and many the like; and the wicked are stil in the midds of you, and walk on every side, yea are exalted; which David sayth, *is a shame for the sonns of men.* Psal. 12. 8.

3. The strange judgements on enemies & persecutors, ar good warnings for you that you persecute your brethren no longer: we have seen and minded some, vpon no mean men among you; but wish not to see more: we rather desire the conversion of our enemies.

4. The power and blessing in casting out Devils, (though it may be questioned whither it be so or no in your church,) is a thing that the Papists can boast of more then you. See their late supplication. 37. reason of religion. Secondly, such Devils as are sayd to dwel in Babylon, Rev. 18.2. we playn-

Considerations

If see you have no power to cast out:

3. I would wish you to remember the words of Christ; Many wil say to me in that day; Lord Lord, have we not by thy name prophesied, and by thy name cast out Divils &c. and then wil I professe to them, I never knew you, depart from me, ye that work iniquity. Math. 7. 22. 23.

5. For your prayer heard both in spiritual and earthly things, take heed you deceive not your selves; many yeers have you prayed and fasted for your discipline and pretended reformation; but how you have bene heard, your present state sheweth. As for earthly things, if God give them vnto you, it is no sound proof that he approveth your prayers, much lesse your church. Some evil mens eyes *stand out for fatnes, they have more then the hart desireth; but *loe their wealth is not in their hand, therfore the counsel of the wicked be farr from me. God heard the prayer of the King of the Philistims; Gen. 20. 4. 6. he answered at the sacrifices of the soothsayer Balaam; Num. 23. 3. 4. 15. 16. &c. shall we think God therfore allowed of their religion?

Agayn, what people in the world is not perswaded & wil not say, that God heareth their prayers? Even the heathens would boast thus of their false Gods; as Julian protested that ^tÆsculapius had often healed him being sick: & Ovid, that he had often seen Jupiters anger appeased with incense; &c. See you not then, that as the saintes when they walk vpright before the Lord, have assurance, and ſould comfort therby, that he ^{*}heareth their prayers, which they make according to his wil: so hypocrites & ethniks have also their false persuasions that their prayers are heard, and vayn comforts according? Vaunt not therfore of your prayers heing heard, so long as you do works wh^{ch} are to be abhorred: but remember how it is written, what-

*Psal. 73. 7.

*Job. 31. 15.

^tCyrill. contra Iul. lib. 7.
1. Psal. 5. 3. Apo
dovem rido
quum iam fu
er missore
Geller Talmi
na, thure das
go sustinuisse
manum.

*Psal. 66. 17.
7. 9. & 156. 1
P. 1. Ioh. 5. 14

scover

examined.

33

soever we ask, we receive (of God,) because we keep his commandments, and do those things that are pleasing in his sight 1 Ioh.3.
22.

6 Your throwing down the church of Antichrist; and building the church of God, by preaching &c. is according to the proverb, ^tClouds and wind without rayn. Let your own bre-
thren be witnesses; Of the first they say, 'Antichrist reign-
eth amongst you: Of the latter, that ^tas yet you are scarce come
to the outward face of a church rightly reformed; & agayn, that
^{*}the walles of Sion lie even with the ground. Yet now you ^{+Supplieation}
vawnt of throwing down Antichrists church & building Gods. ^{to the Parl.}

^tProv. 25.5.4
^{is Admon. to}
^{Parl. pag. 334}
^{*ibid. p. 4.}

The Martyrs in Q. Maries dayes, did in deed by their ^{p. 67.}
faithful testimonyes and patient suffrings, throw down a
great part of Antichrists church: but sithence that tyme,
what have you doen, unlesse it hath been to repayr Jeri-
cho? For many grosse abuses which those martyrs abhor-
red, ar now stify maynteyned & practised in your church:
but further then they went, have you not stepped a foot.
And if some of your inferiour ministry, have spoken or
written against a few foolish ceremonies; yet others of
your chiefest ministers have written as much for the; that
what superstition your church pulleth down with the left
hand, it setteth vp with the right. The Prelates and their
side have written against you that seek reformation of Ba-
bel; you and they both have set against vs, that make sepa-
ration frō Babel: & yet you heer offer to our consideratiō,
how you have builded Sion. But the Lord wil visite both
you & your building; then shal your reward be according
to your works.

In the end you ease your stomach against vs, as they
that throw down Gods church, raise dissention, with many
moe greevous calumniations, which in your distempered
affection you throw forth. More wisdome, & much more

E 2 modesty

modesty had it been, if you had spared these reproches till you had convinced vs of such things. But I see how your zele did cary you. Ezekiah threw down the idolatrous altars and high places in Israel; & reduced the people vnto Gods true worship : 2 Chron. 31. 1. 2. &c. & 30. 1. 2. &c. Rabsakeh reproched him for this, as having done sacrilege against his own God. Isa. 36. 7. We, by the word of our testimony, throw down your idolatrous high places, superstitions, ceremonyes, false worship and ministry: you charge vs with *throwing down Gods Church*, and lode vs with many criminations. But it is your selves that trouble Israel; for do we reprove you for any good thing in doctrine or practise; or have we left any truth that is among you? And if by our testimony of the Gospel, *dissention be raysed* and your *church rent*, the ignorant *distracted & weak offended*: blame not vs which testify the truth, but your selves and such as resist it. Think you that Christ came to give peace on the earth? he hath told you ^t*nay*; but rather *debate*. For five in one house shalbe divided, three agiinst two and two against three, father against sonn, mother against daughter; and *blessed is he that shal not be offended in Christ*. When the Temple of God is opened in heaven, and the ark of his covenant seen therin: there are * *lightnings, and voyces, and thundringes, and earthquake, & much hayl.* Think it not strange then, if troubles do follow the preaching of the Gospel; neyther impute your own faults vnto vs: but submit your necks vnto the yoke of Christ, least he * *send out his arrowes and scatter you, and increase lightnings and destroy you.* How your churches estate hath been justified by you, the reader may see by that you have brought; and how farr we ar from your vnchristian calumnies shall further appear, by the help of God, in *y^e answer to your other consideracions*, that now next follow.

On your

*T. Lat. 12. 51.
52.*

Mas. 15. 6.

Rev. 11. 19.

Psal. 18. 14.



On your part consider.

1. **Y**our separation is very strange, unheard of in any age of the church; having no shew of warrant from Gods word, eyther by commandement or example.

Answer.

You would not call our separation strange, if your self were not a stranger from the common wealth of Israel. What age was there ever in the world, sinc light was separated frō darkness; that heard not of separatio from the false church? The first man Adam saw it. in the separation of Seths posterity from Cains. Noah did the like, ^{1 in Gen. 4.16.} Seims posterity from Chams. Abram was ^{*} called out of ^{Gen. 12.} Chaldee; ⁺ Lot out of Sodom; Israel, out of ^{1 Gen. 9.25.} ^{26. and chas.} ^{11.} ^{* Gen. 12.} ^{+ Gen. 19.} ^{1 Exo. 4.16.} ^{1 Isa. 48.20.} ^{" Hos. 4.15.} ^{+ Act. 2.40.} ^{41. 2 Cor. 6.} ^{14. 17.} ^{1 Rev. 18.4.} Babel; faithful Iudah, ["] from rebellious Israel; Christs disciples, ⁺ from faithlesse Jewes and Gentils; and all the Lords people, ¹ from your confused Babylon. Yea God himself did first teach it, when he made a separation between the womans seed and the Serpents; Gen. 3. 15. And yet you say, it hath no shew of warrant from Gods word. Hereafter I suppose you wil say so no more, but wil see if you can prove your selves a true church, meet to be communicated withall: which when you do, wee by Gods grace wil return vnto you.

The 2. Consideration.

2. The points in difference between us and you, did arise at first from Persons, in whom God testified against your present causes. ¹ Mr. Bolton hanged himself; ² Mr. Brown revolted and came back from you; ³ Mr. Penny, Barrow, and Greenwood were hanged; ⁴ Mr. Johnsons and the rest banished: and (note) not by heathen and Antichristian tyrants, as were the true Martyrs of Christ; but by Christian Magistrates professing and maynteyning the Gospel of Christ. Besides your principall pillars of greatest reckning gifts and judgement, have returned from you vnto the church of England; as Harrison, Smith, Crud, Slade, and sundry other ministers and men of learning and account; who also lived holily, and died most comfortably in the Lord notwithstanding.

Answers.

IT is a wonder, if you be a teacher in your church, that your salt is so vnsavory. Shal mens persons now be brought against the cause of Christ? have you no better learned him? Mought not a Canaanite or Philistine have reasoned thus against Israel? The warrs between us and you, did arise at first from persons in whom God testified against your present cause. Some were ^{*}burnt with fyre; some [†]sunk into the earth alive; some over destroyed by [‡]serpents, some by [§]pestilence, some by the [¶]enemies sword, some by the sword of their own brethren, even Moses and Aaron your principal pillars of greatest reckning, dyed in the deserte ^{||}for their syn; and of [¶]six hundred thousand men that came out of Aegypt to fight against us, onely [¶]two men are left alive: and (note) these things have come vpon you by the hand of your God, whom you say, that he hath sent you to

^{*} Num. 11. 1.

[†] Num. 16.

^{32.33.}

^{Num. 21. 6.}

^{4 Num. 25. 9.}

^{5 Num. 14.}

[¶] Exod. 32. 27

[¶] Num. 20. 12

[¶] Exod. 12. 37

^{* Num. 26.}

^{64.65.}

Warr against vs. Thus might a Pagan have pleaded against Gods church then; with as much truth and more colour, then you that are called a Christian, can do against vs. But let vs see your particulars.

1. *Mr. Bolton* (you say) *hanged himself*. And so did *Iudas*, one of the first and principal publishers of Christs gospel. Wil you therfore call Christianity into questiō for it? Besides this, *Bolton* (one of the Elders of that separated church wherof *Mr. Fits* was Pastour in the beginning of Q. Eliz. reigne,) first revolted at Pauls Crosse, was reproved and excommunicate for this by the church; and after, not having grace to return or repent, hanged himself. This is testified to me, by one yet living among vs, who then was member of that church, & wel acquainted with the affairs thereof, and with this matter, and saw the man dead. Wth being so, *Boltons Martyrdom* is little for the credit of your cause and church, wherof he died a member.

2. *Mr. Brown revolte* &c. And so did [†]*Demas*, and di- ^{† 2 Tim. 4. 10}vers others in all ages, who loved this present world, more then God. But consider you here the Apostles words: *what though some have bene vnsaithful; shal their vnsaithfulness make the saith of God without effect?* *Farr be it.* Rom. 3. 3. 4. Besides, how wel *Mr. Brown* approveth of your church, though he live in it, himself if you ask him, I suppose, wil tel you.

3. *Mr Penry, Barrow, and Greenwood were hanged.* And so was *Christ* himself; and (note) not by heathen tyranns, (for Pilat * washed his hands of his blood;) but by Priests, ^{* Mat. 27. 20} Scribes, and Pharisees, professing and maynteyning the religion of God, as your church now doorth. And you that allege the *hanging* of these men to reproch our faith: it is probable, that if you had then lived, you would have reproached Christ himself; in the fclowship of whose afflictions

tions and reproches, we now rejoice and are not ashamed. But fulfil you the meſure of your forefathers.

^{1 Re. 1. 9.} ^{3. 43.} Mr. Tabitha and the rest banished. And so was ¹ John, ^{Mar. 3. 17.} the ^{*} son of thondre; and many other of Gods people many times. You & your church shall have ſmal cause to boast of your persecuting Christs witnesses, when the day of your accounts ſhal come.

Your captious note that these punishments ar *not by heathen tyranns*, but by professed Christians, is in deed worthy to be noted and lamented: yet is it of no note or force, to diſprove the truth of our cause. For who persecuted Christ and his Apostles, more then the Israelites Gods peculiar and professed people? who more then the [†] builders, refuled him the chief corner ſtone? where were the Prophets killed, but ^{*} in Ierusalem? Yea not onely false Christians and hypocrites, but Gods elect ſervants may ſo be overtaken, as to persecute and kil the Lords people. Did not the [†] Patriarches ſel Iofeph into Agypt, when ſome of them would have killed him? was not Solomon a good King? Yet ſought he ^{*} to kil Ieroboam without cause, whom God had appointed to be king after him. Was not Asa [†] a godly king, and good reformer of the church? yet was he wroth with Hanani the Seer, and ¹ put him into priſon, onely for ſpeaking vnto him the word of the Lord.

^{1. King. 11.} ^{30. 31. 37.} ^{40.} What weight is there then in this your cavil, that our afflictions are by Christian magistrates, therfore our cause is evil? Good princes may be overcaried, eyther by their own affections; or by the ſuggestions and provocations of other men. And if you wil not yet ſee your folly, mind this for your ſelves; that you which ar called Puritans, ar moleſted, imprifoned, persecuted: and (note) not by heathen and Antichristian tyranns, but by your own Christian magistrates and Bishops, profefſing and maynteyning the

the gospel of Christ. Ergo, eyther your cause or your argument is naught.

Your last point is partly false, and partly frivolous; for Mr. Harrison returned not vnto your church of England; but died at Middleburgh in this faith that we profess. Mr Smith, Crud, and some others, (which never were officers, much lesse pillars, in our church,) did in deed forsake their first faith, anddied soon after; with what comfort, themselves now know. But what if many more had forsaken vs; yet the truth of the gospel which we profess, shal stand.

Christian religion was at a low ebb, when so many went back, that Jesus sayd to the twelve † *wil yee also go away?* yet Christianity stil flourishest, & shall, so long as the moon endureth. And we with comfort doe behold, that though many bad ones have gone away; yet God bringeth better in their place dayly.



The 3. Consideration.

3. Note your dissensions between¹ Brown and Harrison,² Brown and Barrow,³ Barrow and Francis Johnson,⁴ Francis and George Johnson,⁵ Fr. Johnson & Mr Slade (that great scholler,)⁶ Clap-bam and others about Anabaptisme; nay none of your great Rab-bines but have grossly disagreed among themselves. It pittieth us to see your poor congregation, how lamentably it hath been rent with mutuall dissensions, bitings, and devourings of ech others, which doubtlesse is no fruict of the spirit of God. These are not lies, but matters known; and they are matters horrible & strange.

Answer.

I F you were an Atheist or Pagan, as you profess to be
F a Christian

a Christian: you mought in this manner reproch the church of God/ever syncne the world began; saying. Note the dissentions, between ^a Kain and Abel; ^b Chan and Noah; ^c Esau and Iaakob; ^d Joseph and the Patriarches; ^e Moses and the Israelites; ^f Moses and the Levites; ^g Moses and his own sister and brother; ^h Gedeon and the men of Ephraim, of Succoth, and of Penneel; ⁱ Abimelech and his brethren; ^k Iepheth and his brethren; ^l Beniamin and the other tribes of Israel; ^m Saul and David; ⁿ David and Absalom; ^o the ten tribes and the two, from Ieroboams times and after; ^p the Pharisees & Sadducees in the Jewish church; ^q the Apostles of Christ; the dissentions ^r in Corinth, and the other Apostolik churches. These are not lies, but matters known, and recorded in the scriptures: and they are matters horrible & strange. So then, if your proposed Consideration be of weight to turn vs from our present faith, because of the dissensions that have been among vs: the like consideration mought turn vs also (which God forbid) from al faith and religion; and make vs as very Atheists, as a many of your church already are. And in deed wherunto leadeth this manner reasoning which you vse, but unto Atheisme? For if an Infidel should mind religion, mought he not be kept back, by considering the dissensions in faith, between Paynims, Iewes, Mahometists, and Christians; & a Iew or Turk be kept from Christianitie, because of the dissensions between Protestants, Papists, Arians, Anabaptists and other sects many? Yea are not the Papists at this day hindred from true religion, by ^t noting (as you doe) the dissensions between Luther, Zwinglius, Calvin &c? But it seemeth all these were farr from your consideration; or if you minded them, yet were they but motes in your ey: they be our dissensions, ours only that trouble you. It pittith you to see our poor congregation, how lamentably it hath been rent &c: but you are hard-harted, & take no pity belike, on your

^a Gen. 4.
^b Gen. 9.
^c Gen. 37. etc.
^d Gen. 37. &c.
^e Exod. 32.
^f Num. 20.
^g Num. 16.
^h Num. 12.
ⁱ Judg. 8.
^j Judg. 9.
^k Judg. 13.
^l Judg. 20.
^m Sam. 18.
ⁿ &c.
^o 2 Sam. 15.
^p &c.
^q 1 King. 12.
^r &c.
^s Act. 23.7.
^t &c.
^u Luk. 22. 24
^v Cor. 1. &c.
^w Galat. Phis
^x lip. 3 Iohn.
^y &c.

^z Bellarm. de
^{aa} nos. eccles. c.
^{bb}

your own church, which you so highly commend vnto vs, though dissentiōs for discipline, (that I speak not of other matters) haue been so great, that you have not onely preached and printed one against an other now many a yeer, and that in very bitter and hostile manner; but also persecuted imprisoned and sought the blood one of an other. Wel, howsoever we have in deed just cause to lament, that by our dissentions, you and others have taken occasion to blaspheme the truth of God: yet herein have we comfort, that such things must be amongst us, (as the holy Ghost sayth,) *'shas they which are approued may be known.'* 1 Cor. 12. 22.
 And you, if by no meanes you wil learn the estate of a church here on earth, wher it is in continual warr with the Serpent and his seed; but stil you think these things *horrible and strange:* take heed you stumble not at the stone Christ to your destruction, and have your abiding in that house, which the strong man armed keepeth, and the things that he possesseth are in peace. Luke 11. 21.



The 4. Consideration.

4. Your chiefeſt teachers cannot as yet determine, what the discipline is that they would have; as what the difference is between a Pastor and a Doctour; whether Apostates ought to be admitted to office in the Church &c.

Answer.

1. There is no ſuch diſſenſion among vs, touching these matters as you would here insinuate: though

if there were, yet our imperfection and difference in judgment sheweth that we are weak men; but no whit prejudiceth the truth we profess.

2. The heathen Philosophers, in the *Nicean Synod*, objected the like agaynst Christians, that they agreed not in opinion among themselves. *Sozomen. lib. 1. cap. 18.*

3. Your self heathen-like, may object against *Paul* and *Barnabas* (twoo of the cheifest teachers of Christian religion,) one of the two things wherwith you here do reproch vs; because they not onely could not determine whether *John Mark*, (who had before departed from them) should accompany them in the work of the Gospel; but were so stirred, that they departed asunder one from the other. *Act.15.*

37.38.39.40.

4. You might much better, blame your own church and chiefest teachers, that cannot as yet determine what the discipline is that they would have; witnesse your long continued controversies in print; wherin what adoe you make about discipline, all the world knoweth. If your selves would walk better, in the truth, peace and concord of the gospel; you might with more equity find fault with vs: pul therfore the beam first out of your own ey.



The 5. Consideration.

5. **T**He Lord hath also testified against you, by giving over very many of your people, ¹ to Atheisme, ² carnal life, ³ Papisme, ⁴ Anabaptisme, ⁵ Arianisme, ⁶ Familisme; which are not slanders, but matters known to all that are acquainted with the course and state of your church.

Answer

Answer.

All this being true, it sheweth the badnes of some men, not any badnes in the faith we profess. An infidel might have objected vnto Israel, as you doe here: *The Lord hath testified against you, by giving over very many of your people, to Carnal life, Sodomitrie, Peorisme, Baalisme, & many other idolatries with strange Gods.* The Papists may & doe object the like things to your selves at this day, much more justly then you do to vs. For when any such have appeared among vs, we presently cast them out if they repented not: wheras with you, such are still reteyned in the bosome of your church; yea such hereticks and vicious persons, as we have excommunicate; you do enterteyn; as is knownen to all that are acquainted with your estate. Wherfore the Lord hath testified for vs, not against vs, whiles by the light of his word, such hypocrites have been discovered and avoided: but you are condemned by your own doctrine, whiles such miscreants, and flagitious persons are kept in your communion.



The 6. Consideration.

6. **T**he Churches and godly learned persons that ever heard of your separation, did not approve of it; which was the quarrell that Fr. Johnson had with Mr Junius, and he sharply repliyeth on him. Nay Mr Barrow playnly rayleth at Calvin and the Geneva church, and even at all the churches in Christendome, in his Discoverie: and counsels not with other reformed churches about their separation; but answers (as Mr Johnson doth) the word

E s is neer

is neer vs, we need not goe over the sea to seek it; as if the Spirit of the Prophets were not subject to the Prophets, and himself (as the Pope) had an infallible rule of interpretation of the scripture in his breast.

Answer.

THe strength of this reason, is quelled before, in the answer to the third of your first Considerations: thither I refer the reader.

Further I answer here, that you teach such doctrine, as standeth not with Christian freedom or truth, whilcs you would forbid vs the profession and practise of the golpel, til we have consulted with, and be approved of other persons and churches. For though I grant there is a good use of advising with other churches, (if conveniently we can,) eyther when cases are difficult, or when in any respect it do concern them: yet that in all matters of religion Christians should be bound thus to walk, when the synn to them is evident, which to other churches (not wel acquainted with their estate,) is not so perspicuous; this were to abridge Christian libertie, and to bring our consciences in bondage vnto men; that though God forbid vs^t all communion with idolatrie, yet we may not separate, vnlesse they approve it. It is contrary to the word of God, which teacheth vs that Gods commandement is <sup>1 Cor. 10. 34
2 John. 5. 12.</sup> not hid from his people, neyther is far off; not aloft in heauen, nor beyond the sea; but in our mouthes and harts to do it. But you to deceive your reader, allege this, as if it were <sup>1. Deut. 30. 11.
12. 13. 14.
Rom. 10. 5.</sup> Mr Barrowes or Mr Johnsons reason; and not the doctrine of Moses, and of the Apostle.

The colour that you bring for your self, is that saying of the Apostle *the spirites of the prophets are subject to the prophets;*

phets; *I Cor. 14. 32.* which scripture considered by the words and circumstances of it, wil in no weise prove your purpose. For, first it may be questioned, whither the meaning be, that the spirits of the prophets are subject to other prophets, or to themselves. For the prophets among the gentiles, (such as the Corinthians naturally ^twere,) were subject vnto, and caried and ruled by their spirits, and not their spirits subject to them: so that they could not choose but speak, (as ^{10rde. Sibyll.} *Sibylla witnesseth of her self,*) neyther could they lin or cease speaking, whē they would themselves. Yea and in holy scripture we see how ^{1. 2. in prim-} *Balaam prophesied good to Israel, and blessed,* when he would have cursed them: Saul also and his messengers, ^{*Nam. 33.} ^{20. 24.} ^{*prophesied (as it were) by cōstreynt, being overmastered} ^{+1 Sam. 19.} by the spirit, so as he could not conteyn himself, but stripping off his clothes, prophesied all that day and all that night, when he had no purpose thus to do. Now therfore, wher as the Apostle here had ordeyned, that if any thing were ^treveled to another that sate by, the first prophet shoulde hold his peace, because ¹all might prophesie one by one: if any should allege, that they could not hold their peace, but must speak, so long as the spirit moved them; he telleth them, that ^{*the spirits of the prophets are sub-} ^{+vers. 32.} ^{ject to the prophets; so intimating that they may, if they wil, give others leave to speak, shewing also a reasoun herof, because ^tGod is not (the author) of cōfusion but of peace. And if thus we vnderstand th'Apostle, his words make nothing for that you say. Vnto this also may be added, that he speaketh this affirmatively, ^tthey are subject, and not by way of ordinance, *let them be subject;* as ^{*Rom. 13. 5.} elsewhere he vseth; and as other things in this place are spoken; as ^{+vers. 29.} *Let the prophets speak;* ^{+vers. 30.} *Let the spirit bold his peace;* ^{+vers. 34.} *Let women be silent &c.*}

But

But be it granted (which I wil not deny,) that he mea-
neth their spirits were subject to other prophets, because
when they had spoken ^t others were to judge: yet those o-
ther, were the prophets of the same church and there pre-
sent, not the prophets in other churches. For Paul meant
not, that the spirits of the prophets in *Corinth*, were subject
to the prophets in *Rome* or *Iudea*, and so must send to them
for approbation; but appointeth like order in this, as was
in 'all (other) the churches of the saints. And if they
were bound (as you would have vs,) to send and submit
to other churches, and others likewise to them; then no
church hath power in it self, to approve of her prophets,
or Ministers, or of their doctrine, without the good liking
of others. Which how farr it is from the Apostles mind,
I leave it for the discreet reader to judge: neyther think I
but your own brethren wil distast your so collecting from
this place. Howsoever they doe, it is very like, if you had
^{* 1 King. 22. 6} lived in Ahabs dayes, & should have heard ^{* 400.} prophets
^{2 Kings. 17. 18.} at once prophesying good vnto the King, & *Micaiah* one-
ly ^t prophesying evil: you would with ^t *Zidkijah* have smit-
ten him on the cheek, (as now you doe vs in reproch,) &
told him that his spirit must be subject to the prophets, e-
specially they being so many, and he but one alone.

But if it were further granted vnto you, that we must be
subject to the prophets of other churches: yet I suppose
you wil not deny, but all prophets & churches must tri-
and iudge every thing by the ^{*} word of God; according
^{* 1 Pet. 4. 11.} to which if any man speak not, his judgement is not to be
^{45. 17. 11.} regarded. And we, have offred and doe stil offer our doc-
trine and practise to the trial of al men by that word: if
men eyther wil not trie nor give sentence at all, or doe
judge atmisse; we are not bound to wayt vpon them; but
must live by ^tour own faith. The reformed churches
have

^{Titus. 3. 9.}^{1 Cor. 14. 34.}^{* 1 King. 22. 6}^{2 Kings. 17. 18.}^{Titus. 3. 4.}^{* 1 Pet. 4. 11.}^{45. 17. 11.}^{* Heb. 10.}

have been written to by vs; (for we know & acknowledge the to be true churches & our brethren in the Lord:) they giv vs no answer. Shal we continue stil in bondage to Antichrist, til they bid vs come out? What scripture teacheth vs so? If they or any, convince vs of error or evil, and we yeeld not; let vs be esteemed accordingly: otherwise if we walk in the truth, and they wil not approve it; be it vpon them, as they shall answer before the Lord.

Mr Iunius, whom you mention to *reply so sharply*, neyther approveth your church, nor condemneth our practise, no not though he were instantly vrged: the writings between him and vs ar extant to the world, let the reader judge what both sides have sayd.

Your censure of Mr Barrow, (or scoffing rather at him,) neyther hurteth him or vs, nor helpeth you. His playn dealing in reproving the corruptions of these times, yow cal rayling; it is marvel you say not also, the prophets trayled on the people of Israel, when they vsed sharp rebukes; for I suppose you can hardly shew any hard speech that Mr. Barrow there writeith; which the Prophets and Apostles have not vsed before. But if he were overcarried withsome severe speeches in a good cause; neyther we nor himself ever justified that infirmitie; we know that we are frayl men: let the sharpnes therfore be his, but the trueth (which he sharply teacheth) Gods.

And why carp you at the manner of his writing, & meddle not with the matter? That book with others, have discovered the idolatries of your church; which neyther by you nor any, have ever yet been answered and refuted by the scriptures. For your self, let the reader judge what you have sayd.



50
THE FIFTH CONSIDERATION.
The 7. Consideration.

7. **T**he great and grosse disorder and partiality in administering of your discipline; which George Johnson sheweth clearly; besides the wants of sanctimony and common duties of godlynes, which (he sayth) are to be found in farre greater measure in the common professors of the church of England: & sayth further, that the Dutch churches take you for a most unquiet, contentious, and disorderly people.

Answer.

THIS article you object vnto vs, vpon one mans report that was for lying, and slandering, false accusation, and contention, himself cast out of our church. By what rule or word of God, can you admit of the testimony of an excommunicate against a whol congregation? Reason also might teach you, that no man standing against a church to excommunication, wil ever speak wel of that church, in the cause wherein he standeth.

But grant that this all were true, which he reporteth; what would you vrge vpon it? that therefore Christianity which we profess, is evil? so perhaps a Turk or Lew would doe, with as much reason as you can conclude, that our separation from you is evil. Was there ever any truth, (think you,) that men did walk in it as they ought? or any church in the world, wherin the discipline (as you call it) was administered as it should? Iulian the Apostata, (that wrote so much against Christ,) reading the testimonies of Moses, the Prophets, and Apostles, Deut. 9. 7. 22. 24. Isa. 59. 3. 4. 5. &c. Mic. 3. 9. II. I Cor. 5. 1. 2. & II.

examined.

21. 22. &c. 3 Job. 9. 10. had as good ground to blame the Israelites & Christians for their manners & discipline, & consequently to dissuade them from their faith; as you do vs: yea he might allege faithfull and vndenyable witnessēs, wheras you rely vpon a slanderer.

Finally, what aym you at, in all this, but to draw vs back vnto your church; and there it is like, we shall find discipline without disorder or partiality, to weet, in your Bishōps courts, for there the discipline of your church is to be seen. Of which, we need say nothing; the voice almost of all the land crieth out of their abominations. Only we observe how pregnant your perswasions are, to make vs beleev, that because there are synns in Sion, there be none in Babylon.



The 8. Consideration.

8. God never witnessed for you, nor gave testimony of his approving your separation, whether we consider your ministry or people. For hardly can you shew any one person converted by your ministry from papistry or atheisme, or other open wickednes; as by Gods blessing multitudes have been by ours: but onely have you seduced and wrought upon the tender consciences of such as by our ministry were first begotten unto Christ. But (which is speciallē to be observed) frō your distracted and devided congregations, multitudes have fallen away, to every kind of impiety & heresie reigning in the world.

Answer.

If God approve our separation and our ministry by his

word, (as we are sure he dooth) it is yenough; though our ministery have not converted any. Your reason is, as if a Cainite should have sayd vnto Noah; God never witnessed for thee, nor gave testimony of his approving thy building of the Ark: for hardly canst thou shew any one person converted by thy preaching or Ark building, these 120. yeres.

Our ministery belongeth to our church; the assemblies wherof Papists, Atheists, and such like wicked ones, use not to frequent: and how is it possible our ministery should convert such as come not to hear it. If we should object vnto you, that few Turks and Saracens have bene converted by your ministerie: what would you answer? Yet where you say we can hardly shew any &c. we can (if need were) shew you many, that were sometime, profane and irreligious whiles they were of your church; but coming and hearing by Gods providence the doctrine of our church, have been reclaymed from their lewd life, and do walk holily in the faith with vs. It is true indeed that our cause hath wrought most vpon such, as being sometimes vnder your ministery, had tender consciences, and pliable to the truth; others of more corrupt consciences, have set against and blasphemed it. The consideration of this, in any wise mans judgement, wil rather lead vnto, then from our cause; when the better sort (by your own confession) do come vnto vs; the worser and refuse remayn still with you.

Your last point, which you would have specially to be observed, that multitudes have fallen from vs, to every kind of heresie and impietie; is indeed worthy to be observed. For first the scripture is fulfilled, which sayth, *many shall cleave vnto them saynedly. Dan. 11. 34.* Secondly being fallen, if they had come to a more holy faith, and better walking when they were gone out from vs; it might have importe

ported ours to be evill: but now that they have fallen to grosse heresie and impietie; it argueth Gods hand to be heavie vpon them, because they continued not in the truth with vs. And this the scripture confirmeth, saying both of such as ^t receive not the love of the truth, that they ^{t 2 Thess. 2.} might be saved; that therfore God wil send them strong ^{10. 11. 12.} delusion, that they shall beleev lies: and of such as ¹ depart ^{11 Tim. 4. 1.} from the faith; that they shall give heed vnto spirits of er-^{2.} rors and doctrines of Divils. It is also to be obſerved, that all such impious and hereticall persons as have departed from vs; are interteyned with you in your communion, (vnlesſe themselves refuse to communicate with you;) your church is the receptacle of all such Apostataes, and there they are suffred in heresie and impietie, so as they wil frequent your assemblies. Better reasons therfore, & more weighty considerations, have you need to allege; before you can perswade vs to return vnto your church; for these hitherto propounded and examined,
are found too too light. But it may
be, better folow.



ARGUMENTS.

*That the best assemblies of the present church
of England, are true visible
Churches.*

1. *What churches sever are found in publick practise, the
things that essentially constitute a true visible church; they
are true visible churches of Christ.*

*But in the best of our assemblies ar found in publick practise, the
things that essentially constitute a true visible church:
Therefore the best of our assemblies, are true visible churches.*

Proof of the assumption.

*A visible church is the house of God, 1 Tim. 3. 15. Now
the meanes or things that constitute it, are 1 Foundation; Iesus
Christ to build upon; 1 Cor. 3. 11. Mat. 16. 18. 2 Builders; that
is, such preaching ministers of the word, as do build in godlynes,
conuers and confirm. 1 Cor. 3. 10. 3 Instrument of building; the
word of God, Ephe. 2. 20. 4 Matter to be built, people ioyned to-
gether in the profession of the Gospel. 1 Cor. 3. 9. Ephe. 2. 20.*

*But all these are found in publick practise in the best of our as-
semblies. Therefore in the best of our assemblies, are found in publick
practise, the things that constitute a true visible church.*

Answer.

*The tide of your arguments conteyneth an error or
absurditie, & argueth some check in your own con-
science for defence of your church. The error is, that
you*

you divide the church of England into many churches; making the first (as I conjecture) a national church; the other, parishionall. This is an error, because it is an [†] humane invention, and differeth from the scripture, which sheweth many churches to be in a nation, or country; as in Iudea, Asia, Galatia &c. Gal. 1. 2. 21. Rev. 1. 4. but sheweth not any nationall church. Now that yours is a national church, not onely the name and title, but also the constitution sheweth; for it hath a Pastor over it, the Archbishop of Canterbury Primate & Metropolitan, your most reverend Father in God; who maketh and consecrateth the Diocesan Bishops, (whervpon there ar Diocesan churches or Sees;) and they agayn make the Parish Priests. To him and ^{to his successors,} the inferior Bishops hav sworn ^{Term of consecrati-} (so help them God through Jesus Christ,) all due reverence and obediency. If the mould of this church were not fetched ^{Bishops and Priests etc.} from Rome; shew where you learned it.

2. The check which the title argueth to be in your conscience, appeareth in that you plead but for the best assemblies of the present church of England; for do you not hereby intimate, that there is a worser fort which you wil not plead for? yet both best, and worst are all one body, one church and communion. If your church of England be Christ's; why maynteyn you not the whol? Is not every part and parcel of Christ's church to be defended? Think you that the priests & people of Israel, would have mainteyned the Most holy place of their Temple onely, & have suffred the rest of the house to be ruinate & troden vnder foot: or if they did thus, should they have done wel? How perfidiously then do you deal with your church, (if it be the true church of Christ,) that you seek to uphold your *Sanctum sanctorum*, your best assemblies; and neglect the rest? Or, if you would make one peece of your Church Christ's.

*1 Cor. 6.14.
15.*

Christ, and another peece Antichrists, wher both be in brotherhood and vnit togither: it is as absurd as if you would make one part of your natural body humane, an other bestial; one peece Gods, another the Divils. It is contrary also to the playn scriptures which say; *What communion hath light with darknes? What concord hath Christ with Belial?* meaning, none at all. Eyther therfore you must justify your whol church; or you must with vs make a separation. How long wil you halt between two opinions?

To your argument I answer; the proofs of your *assumption* fayl you.

1 Tim. 3.15.

A visible church (you say) is *the house of God*. True; but your *Bethel*, wil be found *Bethaven*, the house of Idolatrie.

Heb. 8.5.

You make the things constituting your howse to be fowr *Foundation*, *Builders*, *Instrument*, *Matter*. But the form or fashion of the building, you leave quite out: perhaps you saw, that it would not endure the trial, when it should be compared with the pattern that God shewed in the mount.

*Hag. 1.4.
etc.*

The Prophet Haggai reproved the Iewes for that Gods house was not builded among them. If you had bene there, you would have disproved the Prophet by this sophistrie.

We have the *Foundation* layd. *Hag. 2.9.*

Builders we have many, both priests and people *Instruments* also for to hew and square the timber and stone, as axes &c. *and matter* wherwith to build, as wood from the mountayn, and stone from the quarry. Therfore, (though the stones be neyther layd nor squared, nor the timber hewen, fitted or frained: because with vs are found the things that essentially cōstitute a visible house,) we have the true house of God. But if your own material houses, were no otherwise builded, then your church

is,

is, by this your argument, you would have but an vncouth dwelling. If you read Gen. 11. you shal find the towr of Babel, to be as well builded as your church; for there was the ¹Foundation laid; ²builders many, ³instruments also; & matter, both brick and slime.

Now let vs examine the things which you say you have; and doe but barely say, for you prove it not,

1. The Foundation is Iesus Christ to build upon, 1 Cor. 3. 11. Mat. 16. 18. But this Foundation is not yet rightly layd in your assemblies; you have it onely in name and shew: Christ is neer in your mouthes, but farr from your actions. If you had shewed by the scriptures how Christ is layd for the foundation of the church: it would soon have bene seen that your house is set vpon the sands. For you have not him for the mediator, prophet, priest, or king of your church, as it is now established. Many truthes I acknowledge are taught among you: but many vntrutches are also mixed with them, and the power of godlynes is denyed; for the truthes that are taught, cannot be practised. Your church hath also other spiritual Lords and lawes then Christ and his Testament; as your Prelates, with their canons, articles, and decrees imposed vpon you to be observed on pain of excommunication and further penalties. So Christ alone, is not your foundation, but his servants also [†] you are to whom you ^{† Rom. 6. 16.} obey.

2. Your builders ar your preaching ministers; but I deny them to be Gods builders; let them shew when God designed them as he did ¹ Bezaleel and Aboliab, to make his sanctuary; let them shew by the word, their office and calling, as the Apostle Paul, (of whom mention is made in the place you allege, 1 Cor. 3. 10.) did in all his Epistles. Otherweise, nor all that offer themselves to

H build,

build, may be admitted; for you know how it is written;
*It is not for you, and for us, to build the house unto our God, Ez-
 ra. 4. 3.*

In most of your parish assemblies, you have but one *preaching minister*; and so but one *builder*, and he wil be a good while in building the house; and if he be taken away (as many are) then your church wanteth one of the 4. essentiall things In many parishes there be vnpreaching ministers; your church maketh the builders also, / though you do not,) and vnto such if we were among you, should we be constreyned to submit our soules.

<sup>1Zach. 1.20
21.</sup> The Bishops are master builders in all your churches, they command and control you their inferior priests; if you buld not by their line, they throw down quickly all your bulding, & thrust the builders out of dores. These ar like the *hornes* that Zacharie saw ¹ which scattered Iudah, so that a man durst not lif vp his head; but your preaching ministers are not like the *carpenters* that came to fray them away. How great a jarr there is between your *builders*, we all do know; and long it wil be, ere they agree togither to build Gods house; or the work be finished for Christ to dwel in; when the master workmen work all awry; and when (as you ¹complayned to the parliament) *the walls of Sion, lie even with the ground.*

3. The instrument of building is the *word of God*, (as you allege Ephe. 2. 20.) delivered by the Prophets and Apostles and Christ himself. But your builders vse not this instrument aright, in doctrine or practise; they hew not herewith the rough stones and knotty timber; they reform not the profane and rebellious people, neyther have they power in their armes, to cut off any one wicked man; for the axe of excommunication is in the Bishops hand alone, and his Commissaries; he hath the keyes to open

open and shut the dores of your church; the parish priest hath perhaps a weeding hook, and may suspend from the sacrament a while, by vertue of his service-book: but the greatest wound that he can make herewith, the Bishop or his substitute wil quickly heal. Agayn you have besides the Bible, Apocripha books, commanded by law to be read in your church: also that other instrument called the *service-book*; and with this tool your best ministers build vp your church, and the reading herof doth now much edify, in all your parishes: though the dayes have bene when you could say, that ⁺¹ in all the order of your ^{+1 Admon. p.} *service*, there was no edification but confusion. And who put this instrument into your ministers hands: Christ in his testament appointed none such. Your church hath also Homily books to build withall, and many edifying canons and ceremonies, such tooles the Prelates have allowed for your building, even the instruments of the *foolish shepheard*, Zach. II. 15. 16. And if you wil not believe me, beleev your selves which heretofore have complayned and written thus ⁺² No preacher may without great danger of the law utter all the trush comprised in the book of God. ^{+2 Admon. to the Parl. pag. 6.7.}

It is so circumscribed and wrapt within the compasse of such statutes, such penalties, such injunctions, such advertisements, such articles, such canons, such sober caveats, and such manifold pamphlets, that in manner it doth but peep out from behind the skreen. The lawes of the land, the book of common prayer, the Queenes injunctions, the Commissioners advertisements, the Bishops canons, Linwoods provincials, every Bishops articles in his dioces, my Lord of Canterburies sober caveats, his licenses to preachers, & his high court of prerogative or grave fatherly faculties, these together or the worst of them, (as some of them be too bad) may not be broken or offended against, but with more danger then to offend against the Bible. To these subscribing & subscribing agayn,

the third subscribing are required: for these, preachers and others are indited, are fined, are prisoned, are excommunicated, are banished, and have worse things threatened them. And the Bible, that must have no further scope, then by these it is assigned. . Is this to professe Gods word? Is this a reformation? &c. Thus have we your owne confession, what manner of instruments your church is builded with, and all men may see, what smal cause you have to boast of the Word of God, amongst you.

4. The matter of the building, is people ioyned togither in the profession of the Gospel. And what manner of people ar joyned togither in your church: ar there not all sorts of profane, wicked and irreligious persons, as wel as religious and men of better life: and wher find you in the scriptures such matter for Gods howse? The texts [†] by you alleged teach farr otherwise: for the church of Corinth, were *saints by calling*, even called of God unto the fellowship of his sonne Iesus Christ; 1 Cor. 1. 2. 9. and the Apostle never sayd to any profane or confused people, ye are Gods husbandry, Gods building. So for the other text, if you had minded eyther that which is afore or after, it might have stayed you from applying it to your church. For the Apostle writing to the ¹Saints, (not to the profane) w^{ch} were at Ephesus, sayth, "Now ye are no more strangers & forreners, but citizens with the saints, and of the hows hold of God; and after, he sheweth how in Christ ^{*} all the building coupled togither, groweth unto an holy temple in the Lord. But neyther ar your people *saints by caling*; neyther can you say of your church of England, that all the building (of all the parishes) coupled togither, groweth to an holy Temple in the Lord; for your self here defend not all, but the best onely. And we know wel, that the multitudes of profane wicked persons and miscreants, meer strangers and forreners;

[†]1 Cor. 3. 9.
[‡]Epho. 2. 20.

[†]Epho. 1. 1.

^{*Epho. 2. 19.}

[†]vers. 21.

forreners, are of the *matter* of your church; and are buil-
ded in and with the same (if the word and sacraments do
build among you :) even the vilest of them when they
goe to the gibbet, as pleasantly as ^t Agag did to his death. ^{t, Sam. 15.}
Now mind with your selves, if God have commanded to ^{32.}
build his howse with the fine Ceder and ¹ Sittim trees; ^{Exod. 36. 15}
and you take the thornes and briars of the wildernes, or
wild figtrees of the playn: whether Christ, (who ^{*} is faith-^{Heb. 3. 2.}
ful to him that hath appointed him, even as Moses was
in all his house,) when he shall take a view of all your
work, wil allow of your labours, and blesse you for them,
as Moses blessed the builders of the tabernacle. Exod.
39. 43. Your first argument therfore is too weak to
vphold your church or best assemblies; and the assump-
tion of your prosyllogisme is denied.



The 2. argument.

2. **T**hose churches whose true members are onely espowred to
Christ, are true visible Churches; Ephe. 5. 30. 32. 2 Cor.

11. 2.

But the true members of our best assemblies, are espowred one-
ly to Christ. Therfore &c.

Proof of th'assumption.

They are espowred onely to Christ, which are indued with
true saving faith. Ephe. 5. 30. 31. 32. With Iohn. 15. 3. 4. 5.
7. & 17. 20. 21.

But the true members of our best assemblies, are indued with a true saving faith; confessed by Mr. Johnson in Iacob. pag. 7. Look also in the confirmation of the 3. argument following here.

Therefore. &c.

Answer.

^{Prov. 30. 18.}
^{19. 20.}

^{Jer. 3. 16.}

^{Mos. 2. 12.}

Here agayn yovv have gott an other starting hole, whiles you plead but for the *true members* of your *best assemblies*; yet neyther tel you vs which are your *best assemblies*, nor who be the *true members* of them; that how to follow or where to find you, we cannot tel. As is ^{the} *way of an eagle in the aire*, such is the *way of an adulterous woman*; it is hid and cannot be known. But I wil see if I can discover your falsehood, though I cannot find your footing.

First I deny that *the true members of your best assemblies* are espoused onely to Christ; for (as the prophet sayd of Israel,) ¹ lift vp your eyes vnto the high places and behold where you have not playd the harlot. Now whiles a church doth play the harlot, Christ willeth vs to plead with her, ^{*} that *she is not his wife, neyther is he her husband*. Idolatrie is spiritual whordome, as the Prophets testify, Psal. 106. 39. Ier. 3. 9. Deut. 31. 16. but the *true members of your best assemblies*, commit idolatry, in their dayly worship according to their Romish leiturgie or booke of common prayer, an idol of your own invention. How are they then espoused to Christ alone? Yes they are (say you,) because they are indued with *true saving faith*. I answer; *Faith is in the hart*, as it is written, *With the hart man believeth*; Rom. 10. 10. The hart no man knoweth but God alone; as agayn it is written, *Thou (Lord) onely knowest*

knowest the hearts of al the children of men 1 King.8.39. So then I ask you how you know that your members have true faith; your answer must needs be, (vnlesse you wil make your self a God,) you know it not but by their words and works. Wel then, let vs bring these to the trial; their confession and their practise; leaving their faith to God that knowes it. The confession of their faith is set down in their service book, the 12. articles of the Creed. But this Creed the Papists also confess & read in their church; and if it wil prove your people to have true faith it will prove theirs to have likewise; & you say no more for England, then for Rome. Agayn, the Apostle sayth, there are some which ^{+Tis. 1.16.} profess that they know God but in works do deny him, and are abominable and disobedient and to every good work reprobate. So then words are not yenoough, to prove true faith; But we must come to the Apostle Iames his trial, shew me thy faith out of thy works; for faith without works ^{Iam. 2.18. 26} is dead. Now the works of your people are apparent to be evil; they standing in communion or confusion rather with the vnclean, profane, and wicked, wherby all Gods holy things are defiled; as it is written, Num. 19. 22. Hag. 2.14. submitting their soules to Antichristian prelates and priests, and hearing their voice, contrary to John 10. 5. worshipping God in vayn, after their own invented service book, which is a high transgression of the second commandement; Exod. 20. And these things ar generall and publick: the particular and more private iniquities, wil not easily be numbred. Wheras therfore you would perswade vs, your church is espoused onlly to Christ, (although her fornications are so manifest between her brests,) because she sayth, she believeth onlly in Christ; it is with no more colour, then as if ^{Gen. 35. 23.} 'Eilhab (when she was known to lie with Reuben,) should have pleaded;

pledged; yet am I an honest woman, and espoused to Iacob onely, for my love and harty affection is towards him alone. But the wise man teacheth vs, these be but the tricks of an adulterous woman, *she eateth and wipeth her mouth, and sayth I have done no iniquitie.* Pro. 30.20.

The scriptures which your self allege, do also make against your church. Eph. 5.30. *We ar mebers of Christ's body, of his flesh and of his bones.* First your church can shew no covenant that was made between Christ and her, at any time: the gathering and planting of your church having been by the Magistrates authority; not by the word of Christ, winning mens soules unto his faith, separating them from the vnbelievers, and taking them to communion with himself. Secondly, in saying *his body*, the Apostle excludeth all other bodies; as also more plainly appeareth in the other scripture 2 Cor. 11.2. where he prepared the church *as a pure virgin for Christ*, which can not be, whiles she defileth herself with others; as doth your church with the abominations of the Papists; companying also in the bed of love, with the Prelates, (whom the better sort of you have confessed to be Antichristian) and their inferiour priests, who work upon mens consciences by their jurisdiction, ministry, doctrines, canons &c. being as the *bridegrooms* of your church, not the *friends of the bridegroom* which stand and heare and reioyce for the *bridegrooms voice*; for, that Christ should speak and rule, vnlesse it be according to their own canons, they cannot endure.

+John. 3.29.

+John. 15. 1.

The other places in John. 15. & 17. wil confirm also that the true members of your best assemblies are not espoused onely to Christ. For Christ sheweth, that his *Father is the husbandman*, who calleth and bringeth vnto, and planteth in him the *true vine*, all the branches, that is the

is the particular persons of the Church: But the true members of your best assemblies, are as yet branches of that false Antichristian vine, your confused church of England; not separated from, but living and growing in one stock, body, and communion with the idolatrous and profane. So that you cannot say, as did the Israel of God,
Thou hast brought a vine out of Egypt, thou hast cast out the heathens and planted it. Christ sheweth that his branches were purged of the Father, by the word spoken unto them: your members are not yet purged or cleansed by the word of Christ, from their idolatries, and profane communion with the ympes of Satan. The word of life, the word of separation from the serpent and his seed, hath not yet sounded in the eares, or at least, not sunk into the harts, of your people. Christs branches bring forth much fruit, through their abiding in him, being able without him to do nothing: your branches beare little fruit, but unto themselves; and (as Moses foretold) *their grapes are grapes of gal, their clusters bitter;* for the publick idolatries vsed in your assemblies, after the maner of the mother of Rome, shew that your vine is of the vine of Sodom. Christ prayed only for them that should believ in him through the word, that they all might be one in the Father and the Son, as the Father in him, and he in the Father: but the true members of your best assemblies, are one with the world, for whom Christ would not pray; being one spirituall body, & joyned in communion with the whol multitude of profane and wicked of the land; That strange it is you shoule read the scriptures, and not discern, how farr you are from being united with Christ, who as himself was not of the world, *so neyther are his people,* but chosen and separated out of the same.

^{†Psal. 80. 8.}

^{ver. 2. 3.}

^{*Dent. 32. 3.}

^{†Rev. 11. 8.}

^{1Joh. 17. 20.}

^{21.}

^{*vers. 9.}

^{vers. 14. 16.}

Wheras you bring no proof that your people haue true faith; but by Mr Johnsons confession; it sheweth how distressed and helplesse your estate is. Yet do you great wrong to Mr Jo. (as the reader may see in the place that you cite;) For although considering them apart from the constitution of your church, he thinketh by the appearance of the knowledge faith and fruits of divers, that they may wel be thought in regard of Gods election in Christ, to be heires of salvation, and in that respect true Christians: yet in respect of the constitution of your church, he sayth, they cannot be iudged true Christians. Now we deal against your Church in regard of the constitution thereof; not doubting but God hath many elect heires of salvation among you; which we leav unto him that knowes them. Your argument then from Mr Johnsons confession, is faulty, and agreeth not with the rules of right reasoning; for wheras he limiteth his judgement of them, shewing in what respect it is, and plainly excepteth their church-constitution: you bear your reader in hand, as if he granted it without limitation; and that too, according to the Scriptures in your first proposition, which evidently do concern the churches constitution. You may much abuse any mans words, if what he speaketh respectively, you will take and allege as spoken absolutely. So your proof faileth you.

In the end you refer vs, to the confirmation of your s. Argument following: to the answer whereof I also do refer the reader.

Now though I have answered first to the assumption or second part of your argument, on proof whereof you doe insist: yet the first part also shalbe better examined, ere I let it passe: Those churches (you say) whose true members are onely espoused to Christ, are true visible churches. By

true

true members I conceiv you doe meane, (not as the truth
is, all baptised and so reteyned in your church, but) some
few chiose persons, or forward professors, among whom
there is an imaginary brotherhood, and separation from
the other profane in your parishes; though in very deed
they stand all one body. If thus you intend (as the
proof of your *assumption* plainly intimate ih you do,) then
offer you violence to the similitude of mariage or espow-
sall; which al men know is not with some few members
of a womans body, as her fingers, or hands &c. but
with the whol woman, who giveth her self by covenant
vnto her spowse or husband. And as in civil mariage so
is it in spiritual; for Israel of old, when the Lord be-
came a ¹husband vnto them, did not some of them, but ^{Jer. 31.32.}
all the multitude generally make covenant with their ^{1Exod. 19.}
God: the scriptures also which you allege *Ephe. 5. 2 Cor. 11.* speak of the whol body of the church, not of a few ^{Dent. 5. 3.}
select members of the same. For though it be true of ^{22. Ex. 29.}
every visible church, that some onely are elect howsoe-
ver all be called; yet the discerning of this belongeth to ^{10. 11. 12.}
God alone, and not to vs; who esteem of persons accor-
ding to their outward covenant, profession, and walking.
Your reason then seemes to be like this; That woman whose
true members, (as namely, her eye, and ear, and some
of her fingers) are espoused onely to such a man, *she is his*
true and lawfull wife. But the true members of N. (howsoe-
ver her whol body in generall is coupled with an adul-
terer; & the most of her members are affected and wholly
given over to that adulterer, and her pretended hus-
band they hate, and never made covenant with,) are
espoused onely to such a man. Therefore. &c. If this rea-
son be not absurd, let him that readeth judge; and if
such absurdity be not implied in your argument, shew

if you can in your next writing; for if you strive to avoid this, you will fall into another evill, as shall then be manifested.



The 3. Argument

IN what churches soever, is such an ordinance of God in publick use and force, by which there is ordinarily made an undoubted resurrection or quickning from the death of syn vnto the life of grace, and a new birth: they are true visible churches of Christ. *1am. 1. 18. 1 Pet. 1. 23.*

But in the best of our assemblies is such an ordinance of God &c.
Therefore &c.

The assumption is manifest, because by that ordinance of preaching which is in publick use and force, there is ordinarily made an undoubted new birth; seing there do ordinarily appear in many, the undoubted fruits and testimonies of Gods spirit, after the publick and ordinary preaching of the word, in our best assemblies.

Answer.

THe first part of this your argument seemeth to imply an errore; as that a church is first gathered and constituted of an vnregenerate profane & worldly people; over which are set Pastors & Teachers, who by preaching the Gospell do beget them, or some of them vnto the faith, and quicken them from the death of syn &c. which quickning or new birth, is a proof that they are

a true visible church. This course I find to be contrary
 vnto the scriptures; which I would thus manifest. When
 the Lord Jesus wil shew mercy to the world, and call
 his elect out of the same, he first sent [†] Apostles Prophets
 and Evangelists to preach his salvation to all peoples. The ^{+ Mar. 16. 15.}
^{Epho. 4. 11.} people to whom they preached, were not (for the most
 part) churches of God, but assemblies of heathens & ido- ^{1 Ad. 14. 8.}
 laters; as for example, the men ['] of Lystra of * Corinth; ^{11. 14. Cor.}
 of Athens, where Paul preached ^{*} in Mars street; and ^{Ad. 18. 6.}
 other like places. By meanes of this manner preaching, ^{10. 11. 1 Cor.}
^{12. 2.} many people were regenerate or born a new, quickned ^{+ Ad. 17.}
 from the death of syn, & turned from idols to the living ^{22. 32. 34.}
 God. And being thus begotten vnto God, they were ^{+ Ad. 19. 9.}
[†] separated from others that beleaved not, and joyned to-
 gether into a holy communion, not having other officers
 over them for a while, til men were fitted for such a work.
 Therefore oft tymes the Apostles departed to other pla-
 ces, and left the Evangelists to [†] redresse things that re- ^{17. 1. 1. N.}
 mayned; and to ordeyn them Elders in every citie, as the ^I
 Apostles appointed them. These Elders, called general-
 ly ^{*}Bishops or Overseers, had charge ^{+ Phil. 1. 1.} of their particular
 flocks, and might not go from them, as did the Apostles, ^{+ Ad. 20. 17.}
 but attend & feed them. These now could not properly ^{8. 1 Pet. 5. 6.}
 be sayd to beget their people to the faith, as the Apostle is
 nother [†] to the Corinthians but to feed and instruct them; ^{+ Cor. 4. 15.}
 and therfore are not called Fathers; but [']Feeders; or Pastors;
 & ^{*}Pedagogues, Child-leaders or Instructours. From which ^{ποιμένες}
 I gather, that people must be regenerate & born agayn, ^{* παιδαγωγοί}
 before they may be admittid into any particular church,
 or have officers over them; and that ordinary ministers,
 which feed their flocks, cannot be sayd to beget them, as it
 is the common yawnt of you Ministers in England.
 which me thinks even reason it self might shew yow al-
 guidcaciq

The third Argument

For you that are now over your parishes; how found you your people at first, a church or no church? If you say a church; then you begat them nor, but entred vpon other mens labours that were before you: if you say they were not a church, then you condemn the state of your parishes as they were planted, before you were their Ministers. Now then to come to your proposition; *In whatsoever churches* (that is assemblies, for so I vnderstand you to vse the word generally, as the ^t Scripture sometime vseth *Ecclesia*,) *is such an ordinance of God in publick vse and force*, by which there is ordinarily made an undoubted new birth &c. they are true visible churches of Christ: This I deny; for in the assemblies of the heathens in th' Apostles dayes (as before is proved) there was such an ordinance of God sometimes in publick vse & force, as by it ordinarily there was made an undoubted new birth, as the fruit of the Apostles preaching sheweth: yet were not those assemblies of heathens, true visible churches of Christ; but such only as were converted to God, separated from the rest that beleaved not; and joyned in a holy communion together, were true visible churches.

Wheras you assume, that *in the best of your assemblies is such an ordinance of God &c.* this also I deny; for your ministers are not Gods ordinance, he hath not called or sent them, they execute no lawfull office in your assemblies. But your assumption (you say) is manifest, because by that ordinance of preaching which is in publick vse and force, there is ordinarily made an undoubted new birth. I answer, first in very many of your assemblies ther is no such ordinance of preaching in publick vse, as you here boast of; but bare reading onely: yet those assemblies are by the Constitutions of your church, to be reputed as true visible churches as the other. Secondly in those other where preaching

preaching is, I deny that there is ordinarily made an undoubted new birth. Your proof is, because there do ordinarily appear in many, the undoubted fruits and testimonies of Gods spirit &c. I answer, first if this be so, yet what will these many, help the most and greatest number, in whom such fruits appear not? Whē many of the heathens beleeved the Apostles word; did their beleef bring the others that beleeved not, into the church? did not the Apostles separate the beleevers from the rest, and teach them to come out from among them? yet you for the faith of some, will vnite all the assembly unto Christ & his church, contrary to the Apostles practise, and to all the scriptures. Secondly, I deny that there doth ordinarily appear in many such vndoubted fruits of Gods spirit, after your ordinary preaching, as for which we may esteem them true visible churches. Some fruits I know there do appear; so do there among the Papists: yea they take occasion for such things to reproch you, that ther follow not so many good works after your preaching as after their doctrine; but among neyther of you, ar those fruits seen, which by the testimony of scriptures will prove you true visible churches. So we have here but your bare affirmation to rest vpon: and though I might thus end with as bare a denyall, til you bring further proof, yet for to help the reader, I will shew that ordinarily ther appeareth not a new birth after your preaching. Because of your publick idolatrous estate, wherein you stand subiect to Antichristian Prelates and canons; whiles you have your publick worship after the Romish idolatrous manner, and are stil commingled in one body with the profane, and serpents seed, with many other evils among you: which plainly shew you want the new birth, & are stil in your old mothers womb. This the scriptures which

¹ Pap. supplic.

^{to the K. reason of relig.}

^{2.2.20.}

^{Col. 1. 5.}<sup>I Alcoran,
chap. 18. 6.
20.</sup>^{Rev. 14. 4.}^{ver. 5.}

which you allege in your proposition will confirm; for the Apostles shew, Iam. 1. 18. 1 Pet. 1. 23. that Christ's church is a people begotten of God with the word of truth; that is, the [†] Gospel: but your church was first begotten, gathered, constituted, ordered, & is stil continued, by the Magistrates word and authority; which if it did not inforce the people, the estate wherin you now stand, would soon be changed; your Church dissolved, and eyther be better or worse. And wheryou learned so to inforce faith, and constreyn men to be members of your church I can not tel; vnles you folow Mahomets doctrine who 'taughte that men should be compelled to the faith, by warr and sword.'

Agayn, the Apostle addeth this for a testimony and end of our new birth, that we should be as *the first fruits of Gods creatures*. This men are not, till they be, as was Israel, hallowed to the Lord; Ier. 2. 3. which was by separation from the world Levit. 20. 26. and a willing covenant with the Lord, Exod. 19. 5. 6. 8. Deut. 26. 17. 18. 19. And that the like must be of vs Christians, an other scripture confirmeth, saying, * *These are they which are not defiled with women, for they are virgins;* (this implieth a separation from the world;) *these follow the Lamb whither soever he goeth;* (this argueth a covenant and communion with Christ: and in the next words, both points are repeated,) *these are bought from men, being the first fruits unto God and to the Lamb:* after this foloweth the fruit, ²*unto* God and to the Lamb: after this foloweth the fruit, ³*and in their mouth was found no guile,* for they are *without spot before the throne of God.* Wheras therefore you have stood so long against vs for separation, and would mainteyn a mere confusion of all sorts of people in a church, vpon an imaginary separatio made in the clowds of your own fancies, whiles outwardly and in deed, you are one body

body with the wicked: you are undoubtedly not yet born a new; your church hath not strength to bring forth; your ministers, are vnskilfull midwives; and the saying of the Prophet concerning the people of Ephraim, is verified also vpon your people; he is an unwise son, els would he not stand still such a time, even in the breaking forth of the children. Hos. 13. 13.



The Argument

IN what churches soever all things needfull to salvation by publick authority and generall approbation, are ordinarily and publickly taught; they are true visible churches.

But in the best of our assemblies are &c. therefore true visible Churches.

Proof of the Assumption.

In what churches soever are ordinarily and publickly taught,
the doctrines whereby the people of God were converted & saved
in the time of Christ & his Apostles: in those churches ar all things
needfull to salvation taught. But in the best of our assemblies are
&c. Ergo &c. Proof of this assumption appeareth out of
Luk. 1.77. 78. With Mar. 1.4.15. Luk. 24.47. Act. 2.37.
38. 41. Act. 11. 17. 18. Act. 16. 30. 31. and 20. 21.

If it be objected that the points in question between us, be
needfull to salvation, it is thus disproved.

All things needfull to salvation, are clearly set down in the scriptures, so the understanding of the spiritual, I Cor. 2.15. Dan. 12-30. Pro. 8.9. & the things that are not open to the spiritual, are not needfull so salvation.

Argumēnts

But the points in question between us, are not clearly set downe
in scripture so the understanding of the spirituall, as ap-
peareth both by thousands of ministers and people of the church
of England and other forrein churches among whom are the cheef-
est lights of this age; as Calvin, Beza, Junius, Piscator, Gualter,
Zanchius with others, which were undoubtedly spiritual; are of
contrary judgement to the Separatists; as also in that it is not agree-
ed upon among themselves, what is the discipline and order re-
quired by the word in every point, nor in many other points of dif-
ference among them, namely touching the differences of the office
of Doctor and Pastor &c.

Answer

First wishing the reader to remember what is answered
to the first part of your former Syllogisme; I will with-
out further repetition, proceed in answer of this; where
the ground and proposition of your first argument is vn-
perfect, so that which you build theron is vnsound. For
wheras you speak of all things needfull to salvation &c. to be
publickly taught: you should have added also, are observed
^{Feb. 15. 14.} or done; according to Christ's saying, *Ye are my friends if ye do whatsoever I command you.* If men hear truth taught,
^{Uam. 1. 22.} and obey it not, it availes them nothing. Therefore as
the Apostle sayth, *be ye doers of the word, and not hearers
only, deceiving yourselves.*

Your assumption also is denied: for in your best assem-
blies all things needfull to salvation be not taught, much
lesse done or practised. To give you an instance; to
be separated from the vnbelievers, and to be ioyned
together vnto a holy communion and church; is need-
full to salvation; 2 Cor. 6. 17. 18. Act. 2. 47. Isa. 65. 9. Rev.

21. 24. This is neyther taught nor practised in your assemblies, but oppugned by all the cavils you can. Your proof of the assumption is, a comparison of your church with those in Christ's tyme and th' Apostles. I answer you agayne; your church is not like those in doctrine or in practise of things needful to salvation.

Then you say, *the proof of this assumption appeareth out of Luk. 1. 77. &c.* This is a strange proof of your assumption, which is this, *But in the best of our assemblies are taught &c.* Doth *Luk. 1. 77.* shew what is taught in your assemblies? & why doth not *Mat. 15. 9. and 23. 16. 17. &c.* shew what is taught there also? The places that you allege shew what doctrine was taught in the Iewish and Apostolick churches; not what is taught in yours. It must be therefore your own writings, sermons, doctrine, practise and estate, that must prove your assumption. But you will say (perhaps) your doctrines & practises agree with those mentioned in these scriptures. That I deney; and would therfore that you should have made application of the particulars: Which because you have not done, I will doe for you.

You allege *Luk. 1. 77. 78.* with *Mar. 1. 4. 15.* where knowledge of salvation is given unto (Gods) people, by the remission of their synns, through the tender mercy of our God &c. and this was done, by preaching the baptism of amendment of life, for remission of synns, and beliefe in the Gospel. So in *Luk. 24. 47.* repentance & remission of synns should be preached in Christ's name, among all nations. The same things are also taught in all the other places which you cite, as the reader may see in the texts. Now these things (you will say) are taught & observed among you. I shew the contrary thus.

First you give knowledge of salvation, (though falsly) unto other then to his, that is to Gods people; in as much as

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you give the sacraments, which are the seales of our salvation, vnto the prophane & wicked and their seed: thus prostituting the most holy things, even Christ himself, vnto haters and blasphemers of God, (as you cannot deny but a number of your church are,) & such as make a mock of religion; and herein you are guilty of high sacrilege against God.

Secōdly, the doctrine of *repentance*, is not truly taught, nor obeyed in your Church. For vnto true repentance is required, ¹a knowledge or notice given and taken of synns; Isa. 58. 1. Lam. 2. 14. & 3. 39. 40. ² an acknowledgment or confession made of synnes, (as a testimony of true sorow of hart,) with asking of mercy. Lev. 4. 13. 14. &c. & 5. 5. 6. Psal. 32. 3. 5. ³ and a forsaking of synns, or amendment of life. Prov. 28. 13. Psal. 68. 21. 2 Cor. 7. 11. Ezek. 18. 21.

Now the synns of your church have not by your Ministers been signified to your people; as namely their cōfuse estate and commixture with the wicked; though it be a syn every where reproved in the scriptures, as before is shewed.

The great transgressions which your people dayly cōmit in Gods publick worship, whiles yow have your own wilworship, and stinted prayers, without warrant from Christ's testament, read in place of Gods true spiritual service; these are not preached against, reproved or cast out by your ministers doctrine; but contrariwise, they have by word and vwriting sought to mainteyn the same. The servile subjection that both ministers & people, are in, vnder your Lords the Bishops and their courts; is not discovered by your ministers to be a synn and bondage which you must depart from, if you wil be subject to that onely Lord and maister Christ: though secretly they

they have sought to vndeimine that jurisdiction of Bishops; which how can they doe, if it be of Christ; or how may any stand vnder it, if it be of Antichrist?

This being the sinful state of your church, as we wel know, (and you are never able to justify your selves;) your ministers not teaching repentance for these things, nor being suffred by your Church to speak against them, teach not repentance truely. For, It is not yenough to cry out of idolatry, or to preach repen-
tance from synns in generall; for so they doe among the Papists: but the particular synns of every people & per-
son, must be reproved; yea every syn that is seen and dis-
cerned; or els your preachers doe not their duty. Gods
word teacheth vs, that if a man walk in any one syn, though
he do not all, he shall not live, but die the death. *Ezek.*

18. 11---13. When *Gibesh* was given over [†] to the syn ^{+Indg. 19. 32.} of Sodom; if the Priests and Prophets should have pre- ^{&c.}ached against idolatry, swearing, breaking of the Sabbath,
and such like evils; and not against that particular filthyn-
es which the people folowed: should they hav preached
repentance truly? Whē Israel folowed Ieroboams calves,
at Dan and Bethel; if the ministers then had preached
against Sodome, whordome, drunkennes and the like;
and not cried out against that present idol worship; but
pleaded rather for it: should they have taught repentance
truly? Even thus it is with your best ministers; they wil
thunder out in their pulpits, against Popery, and idolatry
in generall, against theft, whordome, pride, covetousnes,
and many other iniquities; but the syn which cleaveth so
fast to the bones of your church, the heynous enormities
in Gods worship amōgst you, these they meddle not wth,
neyther may they vpon payn of excommunication draw
the people to repentance for them; as after I will further
shew. Perhaps now & then they wil glance at the Bps. or
some other corruptiōes; but bring the people frō vnder these iniquities,

they do not; nay they plead for them rather, & cry out vpon vs, which have forsaken so grosse abominations.

Heb. 4. 17. Now there being no notice given by the ministers, or taken by the people of the synns wherin they live: the other two parts of true repentance do also fayl among you: for farr you be from confessing your synnes, which though you offer the sacrifice of tools, yet wil you not know that you do evil; and most farr from amending them, when with so high a hand you do mainteyn them: although the testimony and suffrings of vs your despised and persecuted brethren, against them, have sounded in your eares now many a day. Thus teach they not *repentance* aright.

Luk. 13. 3. 5. As for *faith*, it cannot be found and true, wher it hath not ground on the covenant and promise of God: Gods covenant and promise of salvation, you have not without *repentance*; as Christ sayd, [†] Except yee repent, you shall all likewise perish, for surely God will wound the hairy pate of him that walketh in his synns. To preach *faith* therefore, and apply iustification by *faith*, to an *vntrepenant* people; is to profane that holy doctrine, and turn the grace of God into licentiousnes. But to give the seales of the righteousnes of *faith*, (baptisme, and the Lords supper) to the wicked, blasphemers, irreligious, and to their seed; it is a syn of synns, for which your ministers shall give an heavy account to Christ at his appearing; as having counted the precious blood of his testament an *vnholy* thing, & washed & fed therewith even doggs and swine; as the scripture * calleth such *vngodly* persons. And thus you have not truely taught among you eyther *repentance* from dead works, or *faith* towards God, which are the doctrine of the beginning of Christ, and the very foundation, as the ^{*} Apostle sayth.

Mat. 7. 6.

Heb. 6. 4.

I will

I will now also compare the practise of the Apostles
(in the place which you cite) with yours; that the reader may see how your right eye is blinded, to bring scripture so playn against your selves. In Act. 2.37. &c. the manner of gathering and planting that church, is thus described. There was first the word preached by the Apostles, verse 14. &c. which being heard, pricked the harts of the people, vers. 37. there was repentance taught (not for adultery, theft, worshipping of idols or the like, wherof it may be that people was not knownen to be guilty, but) for their particular trespassse in ^{+ so after} refusing of Iesus to be the Christ, into whose name they must be baptised, if they would be saved; vers. 38. then folowed a playn separatiō from such as frowardly resisted the truth, vers. 40, & none were baptised or joyned to the church, but such as gladly received the word. vers. 41. After this, folowed a continewing, (notwithstanding the imminent peril of trouble and persecution for the truths sake,) in the Apostles doctrine, & fellowship, & breaking of bread, and prayers; vers. 42. If you had walked in this primitive churches steps; you should before the constituting of your Church, have preached unto the poor ignorant and idolatrous Papists, (which was the general face of the land at Q. Maries death,) repentance for their synns in all their idolatries, will worships, and superstitions, subjection to Antichrist, his prelacy, priesthood, and government. &c. To such as had their harts pricked with your doctrine, you should have shewed the true way of the Gospel, faith, and holy walking therein. You should have taught them a separation from the profane and obstinate; and have gathered into the church, such onely as gladly received the word; and with them you should have walked in a holy communion and practise

^{more plainly}
Act. 3. 13.
14. 19. 26.

tise of Christ's ordinances, though Princes and Parlia-
ments, though men and Angels, should have forbidden,
and threatned you for it. Thus had your church been
the daughter of that mother church, in Ierusalem; wher-
as now by neglecting this pattern, and reteyning the Po-
nish confuse multitude, and a great part of their ministe-
ry and worship; you have imitated Babylon the mother
offornications, and are as vnlike Sion, as you are like
your selves.

The objection which you feared, and therefore
would prevent with answer: is yet of more weight, then
will be eased by your syllogisme; the assumption where-
of I deney. For the true constituting of a Church by
the word preached, calling men to a willing holy cove-
nant with God, separating them from the wayes of Satan
and Antichrist, his false and idolatrous worship, priest-
hood, and government, vnitng them togither in the
cōmunion of the true faith, and bond of love and peace;
(which are the cōtroversies between you and vs,) these
points are clearly set down in scriptures to the understan-
ding of the spiritual, as the history of all the Bible, &
the practise of the Apostles, and primitive churches al-
ready alleged, do plainly shew; and I am sure you will not
deney, but they were spirituall.

Wheras you would prove, they are not clearly set down
to the vnderstanding of the spirituall; because *thousands of*
ministers & people of the church of England, are of contrary iudg-
ement to vs: first, we have many testimonies of your own
ministers for the things that we defend against you, as in
this and other books we have manifested. Secondly,
if we had no such testimony, yet what do you but make
your selves judges in your own cause; that though we
bring never so playn evidence against you from the word;
yet

1 Pa. 3. 4.
S. Answ.
to Mr. Hild.
Mr. Lat.

yet if you see it not, or will not see; it must not be needfull for salvation; More vnsound and popish doctrine hath seldome been taught. But I leave vpon you the saying of Christ vnto the Pharisees; *If you were blind ye should not have syn: but now ye say, WE SEE; therefore your syn remayneth.* *Ioh. 9. 41.*

And whereas you further bring against vs, *forreyn churcches, & special persons the chiefest lights of this age:* first mind whither this be not also a ground of Popery, so to preesse humane authority; and whether the Papists cannot for many of their heresies, allege the ancient fathers, (*the chiefest lights of their ages*); whom your selves I suppose will not deny but to be spirituall, seing their testimonyes are often alleged by your church in pulpits and in print.

Secondly, this your dealing is such, as both the better sort of the late Fathers refused (as Augustine for example, [†] who was of mind that Councells, Bishops &c. ought not to be objected, for triall of controversies, but the holy scriptures onely,). & the very superstitious Popelings themselves have condemned, saying that *'We are rather to beleev one private faifthfull man then a whol Council, and the Pope (himself,) if a man have better authority & reason on his side.*

Thirdly, your objection and pleading against vs, is much like as if the Iewes should have objected against Christianity, thus: If it not needfull to salvation to beleev, that Iesus who was crucified is the Christ; for then it would be cleerly set down in scripture to the vnderstanding of the spirituall: *Dan. 12. 10. Prov. 8. 9.* but that it is not; for the thowunds of priests and people of Israel, Gods own people, among whom are the chiefest lights of this age, Rabbines, expounders of the Lawe, &c. which are vndoubtedly spiritual; are of contrary judgement to

[†] August. con.
tra Maxim.
l. 3. c. 14.
*Nec ego Ni-
cenā Synodā
tibi, nec tu
mihi Arimi-
nensem debes
objcere: Scrip-
turarum au-
thoritatibus
res &c.*

¹ Panormitan
de electio. et
elect. potest.
c. signif.

you his disciples: *John. 7. 47. 48. 49. 52.*

Fourthly, as (as I have before answered) forreyn churches, and the lights in them, have cleerly seen the things we stand for, and do assent with vs, towching separation from Antichristianisme, gathering into and walking in a holy communion of Saints, and other points of greatest moment between you and vs, as their *Harmo-nie of Confessions*, besides other particular books many, do testify. If you object, their particular judgement of your churches estate, I answer, that is not needfull to salvation, therfore they may misse in it, and yet be spirituall: for if men in their own churches professe and walk in the truth so farr as God gives them to see; and think better of other churches then they do deserve, such errors even the most spirituall are subiect vnto.

It was cleerly revealed in scriptures that the Gentiles should be called under the Gospel; *Deut. 32. 43. Gen. 12. 3. Psal. 67. and 117. Isa. 11. 10.* Christ himself plainly confirmed and commaunded it, *Mat. 28. 19. Joh. 10. 16. Act. 1. 8.* Yet the Apostle Peter himself, and many other spirituall men, perceived it not, til in more speci-all and particular weise, it was to them revealed. *Act. 10. 14. 28. 34. 35. and 11. 2. 3---18.* As Peter and many other godly then, fayled in esteeming worse of the Gentiles then they should: so learned & godly men now may fayl, in esteeming better of your estate then it doth deserve.





The 5. Argument

V V *Whatsoever church is the mother of the faithful, is a true visible church. But the best of our assemblies are &c. Ergo true visible churches.*

The proposition is true, because that regeneration and new birth, is onely ordinarily wrought by the word preached, Rom. 10. 8. 17. Iam. 1. 18. 1 Pet. 1. 23. Which is onely and ordinarily found in the visible church. Gal. 5. 26. Isa 1 Jnh. 3. 5.

The assumption is true, because many are ordinarily new born in our best assemblies, by the ordinance of preaching in publick use and force; as appeareth by Mr Johnsons foresayd confession, as also by the meanes of the causes and means ordyned by God to beget faith in the hearers, and the efficacie therof, Esa. 55. 11. Rom. 10. 17. and lastly, by the infallible effects of faith, and fruits of the spirit, appearing in the true members of our best assemblies, Gal. 5. 6. 22.

Answer.

Here you seem to bring a new argument, though it be but the old, in a new coat: for take away this mantel wherwith your Major is clothed; *The mother of the faithful*; and all the rest wilbe but regeneration and new birth, wrought as (you say) by the preaching in your best assemblies. which things we heard in your third argument, & there refuted. As you here vrge them agayn, I further answer, first to your proposition. *Whatsoever church (say*

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you) is the mother of the faſthfull, is a true viſible church. But Israel (ſay I) in her idolatrous estate, was the mother of the faſthfull; yet was ſhe not in that estate a true viſible church: therefore your propoſition is not true.

That Israel then was the mother of the faſthful, appeareth by the words of the Lord, Plead with your mother. Hos. 2. 2. That they which were willed thus to plead, were the faſthful: appeareth by their names † Ammi and Ruhahah, that is, My people and ſhe that hath obteyned mercy. That yet notwithstanding, this mother was not a true viſible church, appeareth by the Plea to be made againſt her, She is not my wife, neyther am I her husband: her estate being (as elſwhere is ſayd) * without the true God; and her childrē that continewed in her idolatrie, ſhould obteyn no mercy. Thus you ſee a church may be ſayd to be the mo-
ther of the faſthfull, & yet not be a true church of God.

You would conſirm the propoſition to be true, because regeneration and new birth is ordinarily wrought by the word preached; which is onely and ordinarily found in the viſible church. I anſwer, the word preached is to be found also in the falſe church; as among Papists, Anabaptiſts &c. as ordinary if not more ordinary then in many of your assemblies: and although there be not ſuch or ſo many truths taught among them, as are among you; yet the word that is taught, hath effect for ſanctification of life, in as great meſure, as ordinarily appeareth in your Church of Engl. ; where ſo much profanenes reigneth, as all men ſee and know.

The church of Rome, is as your ſelves professe, a falſe church: yet doubt I not, neyther do I think you doubt, but ſundry children have been born vnto God by that harlot. The church of England, is as we professe, a falſe church, your Ministry alſo falſe: yet God which brought

light

light out of darknes, hath brought forth, (I doubt not,) & saved many of his deare children among you. But let not this embolden the rest, to continue with you in your false estate: least they find no mercy with the Lord, because they be children of fornications.

To your *assumption* then I answer; as you first set it down, I graunt it; yet will not your conclusion folowe: for it may be *a mother of the faithfull*, and yet *no true visible church*; for the reason foreshewed. But as you afterward explayn your self, saying; *the assumption is true because many are ordinarily new born, &c.* I deney it thus to be true: because neyther is a new birth *ordinariy* to be had among you, neyther have you Gods ordinance of preaching in publik use and force. If your people were truely regenerate they would not syn; mistake me not, I know the remaynders of syn dwell in the best men, and draw them to do that they neyther [†] would nor ought; but as th' Apostle sayth,
**He that is born of God synneth not.* And seing so many and great synns reign in your best assemblies, how can yow say you are regenerate? For I have before manifested, that ordinarily people are kept & continued among you, in an vnholy cōmunion with the wicked & irreligious, and nourished with superstition and idolatry: these & the like things are no tokens of true regeneration.

Mr Johnsons confession, is * before treated of: and wil ^{pag. 66.} not import that which you would infer.

The causes and meanes ordeyned by God to beget faith, are not by *Esa. 55. 11. Rom. 10. 17.* proved to be among you. For ther is spoken of the word going out of the Lords mouth: but your Ministers are not the Lords mouth, because they have not from him their calling, sending, and authority to preach, but have it from his enemy Antichrist; and (as the Apostle sayth) * *how shall they preach* ^{"Rom. 10. 15."}

except they be sent? Neyther are they as the Lords mouth: because they separate not the precious from the vile. Ier. 15. 19.

vers. 6.

Ioh. 14. 15.

¶ 15. 10.

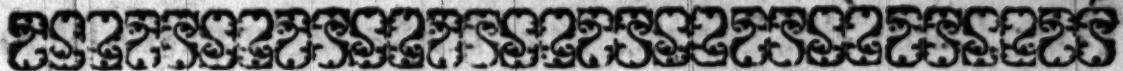
** Gal. 5. 19.*

20. 21.

** 1 Cor. 5.*

Neyther are the *infallible effects of faith &c.* proved by *Gal. 5. 6. 22.* to be in *the true members of your best assemblies:* For seing *faith* is there [†] sayd to *work by love,* and there is no *love of Christ,* vnlesse men ¹ *keep his commaundements,* & his commandements are not kept in your idolatrous assemblies: it cannot be affirmed that you love the Lord, if so you continue in syn; or that you have true faith. But rather, seing the contrary works of the flesh, which the Apostle there mentioneth, ¹ *adultery, fornication, &c. idolatrie, witchcraft, hatred, &c. contentions, seditions, heresies, &c.* are found in the true members of your church, (for all among you are baptised, and all baptised are true members;) you are more rightly to be reputed *vnregenerate and vnsanctified,* in that your synfull and confused estate. Neyther have you *Christs * power* in *your best assemblies,* to cast out the wicked from among you: but they are fostered, fed, and blessed, with your word, prayers, sacraments &c. and such as absteyn from your idolatry, and from communion with the wicked; you hate, reproch, excommunicate and persecute: that your church, is in deed, a mother to the profane, but a stepmother to the faithfull.





The 6. Argument.

THose churches for whom the churches of God reioyce, are true Churches, 2 Thes. 1. 4.

But our best assemblies are such, for whom the churches of God reioyce. Ergo.

The reason of the proposition is, because the churches of God have the spirit of discerning; a true church and ministry from a false; as Ioh. 10. 27, 5. Mat. 24. 24. 1 Cor. 14. 32. and 10. 15. Ioh. 4. 1.

The assumption is true; because all the churches of God, re-
ioyce in our best assemblies; and have given vs the right hand of
fellowship, and testimony of a true church; having ioyned our
publick confession with their Harmonie.

Answer.

THIS argumēt is one & the same, with the third of your first Considerations, save that it hath gotten the fashion of a syllogisme. The insufficiencie of this reason, I have there shewed, and thither do referr the reader. Further here I answer, that you turn the testimony of the reformed churches, to your best advantage, yet neither with equity, nor goodsuccesse. For they ioyn not for your best assemblies, more then for your worst, but for your church in generall, and the confession of the same. They re-
joyce for every Bishop, Priest and Deacon, and for every Parish that maketh such confession, as Bishop le well in his Apologie hath set downe: part of which Apologie they have vntited with their Harmonie. And why bring you them as approving your best assemblies onely?

Your

Your Lords the Prelates may truely say you do them wrong; to apply vnto your selves the applause which other churches give to their Apologie. They wil tell you in your own words, *the churches of God have the spirit of discerning a true Church and Ministry from a false.* But the reformed churches have discerned the nationall church of England, (wherof the Archbishop of Cant. is Pastor) to be a true church; they have discerned the *Dioceſan Bifhops* in England, as well as the *Pariſh-priests*, to be true Ministers; and rejoice as well for their *Sees*, as for your *Pariſhes*, having joyned these all alike in their *Harmonie*. And what wil you (*that ſuffer ſo many things for ſeparating in your church*, as you ſayd,) answer to your right reverend Fathers, against whom like vnnaturall children, you hav ſtriven ſo long, and would have them with their jurisdiction put out of your church, that the Parish priest or Deacon might Lord it alone.

More particularly I answer: your first proposition is vnsound; and cannot be proved from the scripture yow allege 2 *Thes.* 1.4. from which text you must conclude on this fashion. Paul and Silvanus and Timotheus rejoiced of the Thessalonians in other Churches of God, because of their pacience & faith in all persecutions &c. Therfore the reformed churches rejoicing for the church of England, it must needs be a true church. The conſequence is deneyed. True churches may err in their judgement of an other church, especially if they be not rightly informed of the ſtate therof; as the reformed churches are not by that your Apologie. Moreover he that mindeth the things recorded of that church, 1 *Thes.* 1.3.6.7.9. &c. & the different estate to be ſeen in your Church: may ſoon perceive their is no like cause of ioy for you as for them; that if ther be a like effect, it is in error,

The

The reason of your proposition, is no better confirmed by the scriptures you allege : For when Christ sayth Ioh.
10. 27 5. *My sheep hear my voyce, and they will not follow a stranger;* doeth he send his sheep to other flocks, to try their shepheards by; or if I see my shepheard to be a thief, a hireling, a wolf, must I commit my soul vnto him, because other shepheards will give him the right hand of fellowship? In the other scriptures, say not the Apostles to the particular churches, and persons, ^{1Cor.10.13.} *'judge ye what I say? + try ye the spirits and beleev not every spirit?* But you would not have our selves to iudge or try, but to send oversea, and heare what other churches iudge ; if they approve we must. not disallow. You may as wel bid vs, put out our own eyes, that other men may lead vs; and as soon wil we follow you in that ,as in this your popish counsel. We have learned to live by ^{Hab.3.19.} *our own faith, & ^{Hab.3.4.} know that ^{+Gal.6.5.} *every man shall bear his own burden, & answer for himself to God. ^{Amen.} Now touching our selfe and ^{the} But you wil tel vs, if we can judge & discern the true church: others can do it also , and better . I answer, I may err in judgement, & so may others, even whol churches; therefore let every man look how he judgeth, and how he dependeth on other men: and let every mans judgement be tried by the scriptures . For this cause we say vnto you ; seing we have sought for the judgement of other churches, but can get no answer : procure you some reasons from them,in defence of your church, ministery, worship, and ecclesiastical government: & if by Gods word they can justifie those things, and evince that we have done evill to depart from you: we wil return vnto you . Otherwise if they rejoice never so much for your estate : we are verily perswaded, that both they and you haue more cause to mourn , for the many abomina-

tions that are among you.

To conclude, consider in an example, the weight of your argument; for by the like reason the envious ministers in Paul's time, mought thus have justified themselves.

That ministry and ministration for which the Apostles of Christ rejoice, is true; to be obeyed, and continued in. But our ministry and ministration is such, as for it the Apostle Paul rejoyceth, yea and wil rejoice, Philip. 1. 16.-18. Therefore &c.

If you answer the Apostle rejoyced for the preaching of Christ, not for the envious affection of the preachers; who might be damned themselves, notwithstanding their true doctrine: it is true. And so mynd I, for the reformed churches. They rejoyce for the many truthes you profess against Popery, (as we also do the like,) yet may you neverthelesse perish for your false constitution, idolatrous worship, popish hierarchie, and other transgressions that are among you. Amend your lives therefore, and turn your feet into the wayes of peace; liv for if you rely vpon man, and make flesh your arm; & will not hear the word of the Lord, that condemneth your iniquities: you shall perish in your synns, and other churches shall not be able to excuse or save you.

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That the Preachers of the best assemblies of the Church of England, are true ministers of Christ.

ARGUMENT I.

THe preachers after whose publick and powerful doctrine of the Word, doe ordinarily follow repentance, conversion to God, saving faith in Christ, love to the brethren, and other fruits of the spirit Gal. 5. 6. 22. in the bearers, are true ministers of God and of the visible church: 1 Cor. 4. 12. Rom. 10. 15. 1 Cor. 4. 1. But after the doctrine of Gods Word taught by the preachers of our best assemblies, doe ordinarily appear the fruits of the spirit in the bearers.

Therefore the preachers of our best assemblies, are true ministers of Christ.

The Proposition is proved, because only the Word that God doth send in the mouth of his ministers, is ordinarily effectual for these things, Jer. 23. 22. Isa. 53. 11. Mat. 7. 20. Luk. 4. 76. Joh. 10. 1. 2. 1 Cor. 9. 1. 2. & 4. 35.

The assumption is proved by the answer to the assumption of the proof of 4. argument for the churches.

Answer.

Our separation is from your Church consisting of many assemblies, all compact into one body; and from all your Ministry both Prelacy & Priesthood. We cannot tel which assemblies or Ministers be best; for they that seem best, may prove to be worst, because they most

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deceive the simple: the wolf that comes in a sheeps coat,
is no whit better than he that cometh in his native hiew:
but he may do more harm, in that he is disguised. Rea-
son would perswade vs, that the Bishops are *the preachers of*
your best assemblies, for they have greatest dignity, father-
hood and authority in your church: they preach in the
highest and most honorable assemblies of the land; they
are most careful to observ their *oath of due obedience*, to keep
the canons orders lawes and ceremonies of your church,
and set themselves against such as secretly undermine the
state of the church and ministery of England, yet open-
ly stand members and professed friends of the same. They
and their assemblies, are best ordered after the constituti-
on and lawes of your church. So that to speak as I think,
I know not which assemblies be best, where the Leven
hath sowred the whollump; though I can guesse w^{ch} you
doe mean: but playn dealing about your ministers and
assemblies would have beseeched you best. Tel vs ther-
fore (when you next write) what ministers you mean,
whither the Bishops, Deanes, Doctors &c. that are in the
cathdrall churches; or the Doctors & Divines that are
in your vniversities; or the Parsons, Vicars, Lecturers,
that are in your Parishes? Againe what Ministers they be,
whither Apostles or Prophets or Evangelists or Pastors or
Teachers; for all these are ministers, Ephes. 4. and meet
it is to know your meaning: for though Apostles and
Pastors be both ministers ordeyned of Christ, yet if one
will say, every Pastor is an Apostle, he is but a liar. So
you see it is needfull that we ransack these your ambigu-
ous and generall termes. Now for your argument; first
I answer to the proposition, that though these fruits you
mention, do many tymes follow the doctrine of Christs
ministers; yet not theirs onely, nor always. Not answ-

ly, because other men that are not in office of Ministry, may by exercise of their gifts work such fruits, as appeareth *1 Cor. 14. 1. 31. 3. 24. 25. &c.* I appeal also to your selves, whither you think not that your best ministers, though silenced, or degraded, from all ministeriall office: may not, when they teach, work repentance, faith and other fruits of the spirit.

Neyther do these fruits *alwayes* follow the Doctrine of true ministers; for Noah preached 120. yeares, yet followed ther not faith and repentance in the old world: Christ himself preached to Chorazin and Bethsaida; yet left [†]*the woe* vpon them; and complayneth, (in Esaias) ^{¶ Mat. 11. 24.} *that he had laboured in vayn, among the Iewes: & of Israel ¶ Isa. 49. 4.* it is sayd, * *All the day long have I stretched out my hand to* ^{* Rom. 10. 15.} *disobedient and gaynsaying people.* To reason therfore from the effects, this man wrought faith by his teaching, therefore he is a true minister; or this man wrought not faith by his teaching, therfore no true minister; is vn-sound, and vncoundable by the scriptures.

The proofs of your proposition being examined, will be found too light for your purpose; if you mean that the officers doctrine onely, or alwayes, is effectuall for these things, to weet, *repentance, faith &c.* often I know it is; & always it hath effect, eyther to life or death in the hearers.

Your scriptures are, *Jer. 23. 22.* which sheweth what true prophets should labour to do, namely to turn sinners from their evil way &c. (wheras the false prophets did otherwise, *Ezek. 13. 22.*) but proveth not, that the prophets onely did this; for the Priests and Levites did it also, *Mat. 2. 6.* yea private men may often turn their neighbours from evil. *Lev. 4. 27. 28. and 19. 17. Prov. 31. 26. Mat. 3. 10. Mat. 18. 15. Jam. 5. 19. 20.* neyther proveth it, that the prophets alwayes did this; for Esaias cri-

eth, Lord who hath beleaved our report? Isa. 53.
1. and it is written, that the Lord testified to Israel by all the
Prophets & by all the Seers, saying, turn from your evil wayes &c.
neverthelesse they would not obey, but hardened their necks &c.
2 King. 17. 13. 14.

^{+Exod. 5.}
^{G's.}

The next place Isa. 55. 11. sheweth the nature of Gods
word, which is effectuall to make better or worse, as he
wil that sendeth it: not alwayes to convert, for Pharaoh
was hardened by it; nor onely by the officers, for this ho-
nour is to all the Sainrs, to have the high acts of God in their
mouthes, and a two edged sword in their hands, to exe-
cute vengeance in the heathens, and corrections among
the people &c. Psal. 149. 6. 7. 9.

^{22 King. 17.}
^{13. 14.}

The fruits wherby false prophets are known from true,
Mat. 7. 20. are not the effects of their doctrine by conver-
ting men onely; for so, many true prophets heretofore
should have bene judged false: but the doctrine it self, &
the works of life and conversation, are the prophets fruits,
which also may both be good, in them that have no of-
fice at all.

The next place Luk. 1. 76. speaketh in particular of
Iohns extraordinary office, and work wherin God im-
ployed him; and proveth your purpose no more then the
other.

Iohn. 10. 1. 2. speaketh of lawful enterers into the sheep-
fold by the door, and of theves that clime vp an other
way. What this will say for your ministers I know not,
vnlesse to prove them theves; for their entrance into the
ministry by the door, that is, by Christs ordinance in
his church they cannot shew; no lawfull office nor cal-
ling have they to witnesse for them. Yea they are asha-
med of their office, calling, & entrance by the Bishops, &c
secretly doe disclaym that to their people, and pretend
their

†
Admon. to
the Parliam.
f. 16.

their gifts, graces and effects, for proof of their ministry, as many of vs that have dealt with them, do know: But what say I, secretly? nay openly & in print they have yeelded, that ^t *they enter not in by Christ, but by a popish and un-lawfull vocation.* The like seemeth to be closely implied in these your arguments, where you neyther name what office your preachers have, nor how lawfully they come by it, as the reader may observe

The words of th' Apostle, *1 Cor. 9. 1. 2. & 4. 15.* shew two things, ¹a lawful office of Apostleship, ²and Gods blessing upon his labors in that office: neyther of which can be shewed by your ministers; neyther proveth it your proposition more then the other places. For I hold with you, that Gods lawfull ministers, are the principal and most excellent ordinary outward meanes, for to work *repentance, faith &c.* but not the *only*, as you would hav it.

The *Assumption*, namely, that such effects doe follow your preachers doctrine is denied. You refer vs for proof therof, to that which you wrote before: & I also refer the reader, to that which is before answered. And here I wil add a further demonstration, that true repentance can not follow your preachers doctrine, in as much as they teach not true repentance, neyther can teach it, because their mouthes are mouzled by your church, that they may not speak. For thus 'it hath enacted.

* *no* who soever shall hereafter affirm that the form of Gods worship in the Church of England establisched by law, and conteyned in the book of Common prayer &c. is a corrupt, superstitious or unlawfull worship of God, or conteyneth any thing in it, that is repugnant to the scriptures, let him be excommunicated ipso facto, and not restored but by the Bishop of the place, or Archibishop, after his *repentance and publick*

Confitit,
and Canons
ecclesiast.

1603.

Canons. 41

publick revocation of such his wicked errors.

C. 6. 5.

No whosoever shall hereafter affirm that the rites and ceremonies of the Church of England by law established, are wicked, antichristian or superstitious, or such as being commaunded by lawfull authority, men who are zelously and godly affected, may not with any good conscience approve them, vse them, or as occasion requireth subscribe vnto them; let him be excommunicated ipso facto, and not restored vntill he repent, and publickly revoke such his wicked errors.

C. 6. 7.

No whosoever shall hereafter affirm that the government of the Church of Engl. vnder his Maiestie by Archbishops, Bishops, Deanes, Archdeacons and the rest that do bear office in the same, is antichristian or repugnant to the word of God, let him be excommunicated ipso facto, and so continue vntill he repent and publickly revoke such his wicked errors.

C. 6. 8.

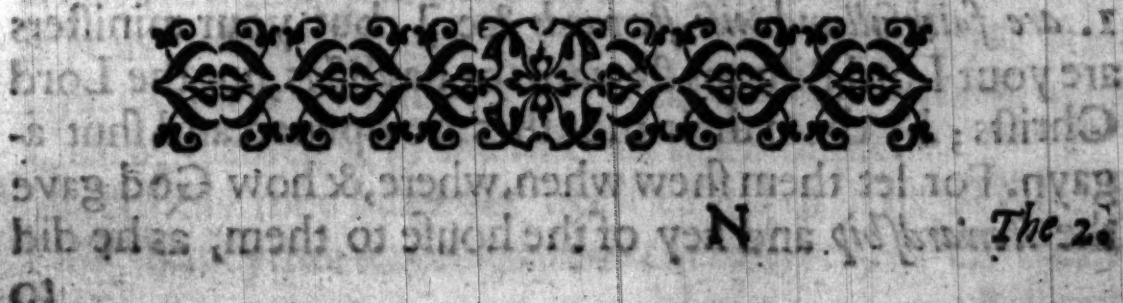
No whosoever shall hereafter affirm or teach that the form and manner of making and consecrating Bishops, Priests, and Deacons, conteyneth any thing in it that is repugnant to the word of God &c. let him be excommunicated ipso facto, not to be restored vntill he repent and publickly revoke such his wicked errors.

These and the like constitutions, hath your representative church of England made for maintenance of their worship, ministerie, ecclesiastical government, rites, ceremonies &c. against which your forward preachers heretofore so earnestly inveighed, as being corrupt, vnlawful and antichristian: but now behold their mouthes ar shut, they may not preach repentance for the many abominations that are among you; if they doe, they ar excommunicated

nicated *ipso facto*, and then are they neyther officers nor members of your church. Wherfore your ministers ar eyther fayn to hold their peace, and be such as the Prophet [†] complayneth of, that *rise not up in the breaches, nor make up the hedge for the howse of Israel, to stand in the battein*^{Ezek. 13. 4.} *the day of the Lord;* or els they preach for defence of your own invented worship, pompous clergie, and laudable ceremonies; and are such as the prophet blameth for [‡] having seen a vayn vision, and spoken a lying divination, saying, the Lord sayth it, albeit he hath not spoken. What reward thē can they exspect for their preaching, but as the Lord there threatneth, that ^{*} his hand shalbe ^{vers. 9.} vpon them, they shall not be in th'assembly of his people, nor written in the writing of the howse of Israel. Wherefore if there be any weight or soundnes in this your argument, it may be returned vpon you thus. The preachers after whose publik doctrine doe ordinarily follow impenitency, and continuance in an evil and idolatrous estate of life in the hearers; ar not the true ministers of God. But after the doctrine of the preachers of your best assemblies, doe ordinarily follow and appear impenitency, idolatry, & other fruits of the flesh in the hearers: (as is proved by the answer to this, and to the assumption of your 4. argument for the Churches.)

Therfore the preachers of your best assemblies, are not the true

Ministers of God.



every body wondē, and wondē, every body mēchē to lōt, every

body qdē as mēchē os būclē, oīl vāns, &c. &c. The 2.

Q3



The 2. Argument

Such Ministers as have promise of salvation in their present standing, are true Ministers of Christ.

But so have the ministers of our best assemblies; Ergo. &c.

Proof of the assumption

Because the promise of salvation is given to such Ministers as
1. are faishfull and wise stewards, giving the household meat in
due season. Mat. 24. 45. 46.

2. build gold silver or stubble on the foundation. 1 Cor. 3. 12. 15.

3. conseruen in taking heed to themselves & unto learning 1 Tim.
4. 16.

4. feed the flock willingly, of a ready mind, as ensamples, 1 Pet.
5. 4

5. turn many soules to righteousness. Dan. 12. 3.

6. Ezek. 3. Thou shalt save thine owne soule.

But these things do the ministers of our best assemblies: Ergo.

Answer.

THe assumption of this argument I deney; & wil consider the 6. reasons that you bring to prove it.

1. are faishfull and wise stewards &c.] but your ministers are your Lord Bishops stewards or bayliffes, not the Lord Christes; by them their mouthes are opened and shut agayn. For let them shew when, where, & how God gave the stewardship and key of the house to them, as he did

to † *Elijah*, This should be first cleared, before they presume to administer as stewards. Did not the Bishop (after ^{† Isa. 23. 26.}
^{21. 22.} they had promised their reverend obedience vnto him) say vnto ech of them, ¹ Receiv the holy Ghost, Whose synnes ^{1 Book. of Or-}
shou doost forgiv they are forgiven &c. & be thou a faithful dis-
pensour of the word of God, &c? Thus have they their steward-
ship or office of dispensation, from their spiritual Lord, and
reverend Father the Prelate; who by his presuming to giv
the Holy Ghost, should seem to be * *Christ*, or rather, as I ^{* John. 20. 22.}
think [†] *Antichrist*: but say you whither he be, when you ^{23.}
next write. As is their calling, such is their administrati-
on: for, they feed not Gods houſhold, but confuse assem-
blies, wherin are many profane, such as Christ calleth ^{† Mat. 7.}
† dogs and swine, vnworthy to be at his table; though
your stewards admit them to the table of your church, to
your most holy actions.

Neyther give they them meat in due season; for such diet as
is meet for them, to rebuke them for their idolatrous e-
state, they give them not; false doctrines many they give
them to feed on, and such meats Christ never left for his
houſhold. Finally, if the Bishops silence them, & set viii-
preaching priests in their places, they feed their flocks no
longer, but leave them to the wolf. And are these your
faithful stewards? They are such as was the steward *Sheb-*
na, to whom the Lord layd, *What hast thou to do here? I will*
drive thee from thy station. *Isa. 22. 15. 19.*

¹ See a cate-
logue of them,
in answ. to Mr
Jac. pag. 158.
&c.

2. Build gold silver or stubble on the foundation.] First ther
is not yet a good foundation layd of your church; what then
is your building? Ther is no good foundation, because your
church never yet stroke a holy and orderly covenant with
Christ, according to the rules of his testament.

Secondly they have not been called or sent of God to
build, but eyther have intruded themselves, or els by the

Bishops, the Lords of your harvest, have these your laborers been thrust forth.

Thirdly they build much stubble in deed, little gold or silver that will endure the fyre; let the frame and constitution of your church, the worship, ministry and government thereof, be brought to the trial of Gods word, & it will burn these things to ashes. Yet if your ministers wil be content their works shall burn, and wil vpon the true foundation build better: they may through the mercy of God be saved, which I hartely wish vnto them all. *Ezech. 13.10* Otherwise, thus sayth the Lord; ^t Because they have deceived my people, saying PEACE and their was no peace; & one built up a wall, and behold the others daubed it with untempered morter: say vnto them which daub it with untempered morter, that it shall fall; ¹ I wil destroy the wall that ye have daubed with untempered morter, and bring it down to the ground, so that the foundation thereof shalbe discovered, and it shall fall, & ye shall be consumed in the mids thereof, and ye shall know that I am the Lord.

**didache-n.
Nig.* 3. Continue in taking heed to themselves and vnto learning.] First, these words were spoken to one, that had a lawful office, calling and entrance: and so serveth nothing for your ministers, that want all these. Secondly by *learning is meant teaching of the people, (as the words folowing also shew;) which he willeth Timothee to continew in: but this your ministers doe not; for the doctrine that is most needfull for the present state of the people, they teach not; besides, if their Lords the Bishops forbid them, they continew not with their flocks, nor their flocks with them, but an other hireling comes in their place.

4. Feed the flock willingly &c.) First Christ's flock is of sheep,

*sheep, not of carnal worldlings, atheists, blasphemers, +*Ioh. 10.*: and other like wild beasts of the forest: Christ would not have his childrens bread to be cast vnto dogs; as your ministers apply their word & sacraments, to the most profane and their seed.

Scondly to *seed importeth also, to rule and govern;* but ^{+*no p[ro]p[ri]etary.*}
that your ministers doe not: both they and their flocks are
subject to other Lords & governours, the Prelates, which
love preeminence, and have authority over your church
to suspend, silence, and excommunicate priests & people.
If the flocks of your Ministers were Christs sheep,
they would not hear the voice of strangers. *Ioh. 10. 5.* But
the people of your parishes, if the Bishop depose their
shepheard, and set a wolf or a blind guide over them, they
submit vnto him, and take him for their priest; and their
former shepheard feeds no more, but gives place to the
stranger. *O idol shepheard, that leaveth the flock, Zach. 11. 17.*

5. *Turn many sowles to righteousness.*) The contrary is true;
they hinder many sowles from righteousness, by preaching
against the truth and witnessnes therof, by pleading for
Baal, and toleration of the evils that are among you.

6. *Ezek. 3. Thou shalt save thine own soul.*) This was conditional, if he warned the wicked of the evil way wherin he walked, *vers. 18. 19. &c.* which your ministers doe not, (as before is shewed,) but strengthen the people in an evil way. How then shall they save their soules? Agayn this was spoken to *Ezekiel*, who had a lawful office, calling, and sending from God, *vers. 1. 4. 11. &c.* and you should first have proved that your Ministers have these; and then you might have spoken of their administration. But seing they have neyther true office, lawful calling, nor good administration: your conclusion is amysse, for the premisses do not prove it.

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The 3. Argument.

THose ministers by whome the Saints are gathered, which do the work of the ministry, which edify the body of Christ, are the ministers of Christ. But such are the Ministers of our best assemblies: Ergo.

The proposition is made manifest by Ephes. 4. 11. 12. Where it
approves that these works are proper effects of the publick ministry
given by Christ: also none can ordinarily build up Gods church,
but such as God giveth to this end. I Cor. 3. 5. 6. 9. 10.

The assumption is proved, because the ministers of our best assemblies, doe gather the Saints from the reprobates, making a manifest separation, and being gathered, doe build the body of Christ in godlynes, by their ordinary preaching in these assemblies,

Answer.

The assumption or 2. part of your argument that such
are the Ministers of your best assemblies, is denied; for
these reasons.

1. In Ephes. 4. it is sayd, *He*, (that is Christ,) gave: but your ministers are given by the Bishops; and for disobedience to them, are taken away agayn from your parishes: Christ never gave such hirelings.

2. The ministers mentioned in Eph. 4. are Apostles, Prophets, Evangelists, Pastors and Teachers. Your ministers are none of these, but Priests, Parsons, Vicars, &c. whose very names (besides their offices, callings &c.) shew them

to be from Antichrist.

3. Your ministers gather not the Saints, but persecute & scatter them; as we know by experience: they gather (or keep being gathered) a confused idolatrous multitude; such as is in their parishes: the right way of gathering a church by separation from the world, they know not, or wil not acknowledge.

4. They do not the work of Christ's ministry, which is aright to dispēse the word, seales, censures &c. according to the scriptures: but the work of Antichrists ministry, in reading the service-book, marrying, burying, churching of women, and the like; as in your Leitourgie and other church-books are set down.

5. They edify not the body of Christ, but build and fortify the towr of Babel, their confused assemblies, which were constituted of ignorant idolatrous papists, & other profane, the very body of Antichrist: but the way of truth and such as walk therin, are evil spoken of by your Ministers, as their books, sermons, cōferences &c. dayly shew. For all which reasons, the right conclusion of your argument should be this, that the ministers of your best assemblies, are the ministers of Antichrist.

To prove your assumption, you give vs your bare word, saying *they do gather the Saints from the reprobates, making a manifest separation &c.* This is to prove the same by the same: they doe so, because they do so; wheras all the world may see, they do not so. For the church of Engl., and parish assemblies therof, from which we have departed, consist of all sorts of persōs; the ministers stand priests by law to the whol parishes, wherof all are partakers of the holy things of God, every one baptized &c. & can you say, they are not then builded in and with your church? And for separation, we know your priests, nor

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the whol parish, cannot excommunicate any, be they ne-
ver so blasphemous, wicked or licentious: that power is
in the Bishops courts. And how few are excommuni-
cated for their heresies, blasphemies, atheisme or wicked
life, who knoweth not: but for wel doing, you have ex-
communicated many. And further, if any of your mi-
nisters should goe about to make a separation, or gather
any other churches or assemblies, then are already by
the lawes of the land established and allowed: they are
ipso facto excommunicated, by force of the *Canons* of your
church; made in a° 1603. Can. 9. 11. 12. So still the open
wicked remayn edifyed with the rest in your church, and
there is no such separation, as you against all mens know-
ledge doe pretend. Your argument therefore is no bet-
ter, then as if *Ieroboams* priests should thus have pleaded;
Those priests that teach Iaakob Gods judgements, and
Israel his law, that put incense before the face of God,
and burnt offrings vpon his altar, are the true priests of
God: Deut. 33. 10. But these things doe we: Therfore
we are true priests. If you say their assumption is false;
the like is sayd of yours; and your works playnly
prove your assumption most.



The 4.

The 4. Argument.

THose ministers by whose ministry and preaching, the overthrow of the kingdome of Antichrist is effected, are the ministers of Christ. But such are the ministers of our best assemblies: Ergo the true ministers of Christ.

The Proposition is proved, 2 Cor. 10. 4. 5. 2 Thes. 2. 8. Rev. 14. 6. 7. 8. & 18. 1. 2. & 11. 3. 11.

The assumption is manifest; for that the Ministers of our best assemblies have weakened and thrown down, and do still fight and prevayl against the kingdome of Antichrist, by the power of Christ; 2 Thes. 2. 8. and Satan cannot cast out Satan. Mark. 3. 23.

Answer.

THERE is no cause or person so bad, but may have store of such arguments as yow bring for your ministers; wherin you assume and take for granted that which is most needful to be proved: & if we wil not beleev your bold affirmation, contrary to our knowledge & the truth of your estate, your ministry hath nothing to justify or confirm it.

The assumption of this argument I deney; for your ministers have not thrown down Antichrists kingdome, but sought rather to hold it vp. Here in sted of due proof, you tell vs it is manifest, for that the ministers of your best assemblies have weakened &c. the kingdome of Antichrist. Thus agayn your prove the same by the same; and say that is

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manifest.

manifest, which is most obscure and vnown vnto vs: And to discover your falsehood, I will briefly shew, how the scriptures that you bring for your proposition; doe disprove your assumption.

The weapons of our warfare (sayth the Apostle 2 Cor, 10. 4. 5.) are not carnal but mighty through God, to cast down holds, casting down the imaginations and every high thing that is exalted against the knowledge of God. &c. But the weapons of your ministers warfare, have been carnal, not mightie through God. For against the remaynders of Antichrists kingdome among you, they have sued long to Parliaments, that the arm of flesh might throw down the prelates, their courts and corruptions: but when the state hath not hearkned to them, what hav your ministers done but submitted themselves to their spirituall Lords; or at least weise ceased their warfare against them; and in their sermons and writings, have turned the edge of their sword against ys, that have departed from Babylon. And what have they thrown down by their preaching these half hundred yeares? Is there any of their Romish abusess, that they have got reformed? any one of the rable of antichristian officers, courts, canons &c. cast out of the church: Nay themselves now are cast out, if they speak or write any more against them, as they did in times past. Doe not all their people stand still in subjection vnder that Leitourgic, prelacic, priesthood and popish ecclesiastical government, which were set over them at the first? They have warred with the Antichristians, as did Israel with the Canaanites; when they were mixed among them, and learned their works, and served their idols, which were their ruine. Therfore are these enemies, become thornes to the sides, and pricks to the eyes of your best ministers and people, vexing them in the land wherein they

they dwell; as God did threaten. Num. 33. 55.

So when th' Apostle sayth, 2 Thes. 2. 8. that the Lord shall consume (Antichrist) with the spirit of his mouth, and abolish him with the brightness of his coming; may we not hereby learn, that Gods spirit is not in your ministers mouths, seing they have not consumed or abolished, the antichristian prelacie, & other abominations of that man of syn? nay it is evident they mainteyn Antichrist, for have they not all received their ministry from the prelates, & promised obedience to their *Ordinaries*? Yet your preachers were wont to say, the Prelates are antichristian. Agayn, if your ministers had in them the spirit of the Lords mouth, they would ere this time, have made a separation from the wicked, popish, and synful generation; for God sayd vnto Ieremie, *if thou take away the precious from the vile, thou shalt be as my mouth. But this doctrine of separation, your ministers will neyther teach, nor suffer to be taught; but lock vp the kingdome of heaven as much as they can, that men may not enter: they blame vs for nothing so much, as for separation, when nothing is more needfull to be done, if we wil keep the covenant of our God, and maynteyn that war which his own Majestie first proclaymed, between the womans seed, and the serpents, Gen. 3. 15. so vnlike your ministers be to the mouth of God. As vnlike they are also to those Angels & *Witnesses* Rev. 18. & 14. & 11. which cried the downfall of Antichrists pompous church and ministry, and called all Gods children out of it, saying ^{1 Rev. 18. 4.} Goe out of her my people; but your ministers cry, that men should tary within, as the ^{1 Chron. 4. 13.} potters, that contrary to ^{* 1 Rev. 18. 6.} Gods commaundement dwelt with the King (of Babel) for his work: and such as are gone out, they labour to bring back agayn, saying that with them is the true doctrine of salvation; their errors ar not

fundamental; their corruptions abolish not from Christ; all reformed churches approve of their church and ministry: & many such like Babylonian songs, have we heard among them. And wheras in Rev. 14. there followed an Angel, that with a lowd voice threatned all those † that worshipped the Beast and his image, & received his mark in forehead or in hand; your ministers themselves stand vnder that wrath, whiles the mark of the beast is so open in their foreheads, by that false ministry of priesthood which they have received from * the Bishops whose vnlawful authority and jurisdiction they submit vnto, and teach men to do the like; in which respect they cannot excuse themselves frō worshipping the Beast; seing that hierarchy & prelacy, is by the light of Gods word, and by the attestation of the Christian reformed churches, and by your own confession heretofore, found to be Antichristian; if the Pope be Antichrist, and Rome be the throne of the Beast. Thus men may see, that your ministers ar farr from overthrowing Antichrists kingdome; and your selfe have shewed a good reason why:

Satan cannot cast one

Satan.

The 5. argument.

THose ministers which are the favour of death to the wicked,
and of life to the godly, are the true ministers of Christ,
2 Cor. 2. 16.

Such are the ministers of our best assemblies.
Ergo true Ministers of Christ.

Answer.

THis naked argument, hath not a ragg to help to cover the falsehood of the assumption; wherefore it may soon be stript and let goe. I disprove that which you have assumed thus.

Your ministers are not the favour of death to the wicked, because they foster them in the bosome of their church; by their sacraments and blessings, confirm them in their synns; doe not excommunicate the profane or vicious livers, but let them remayn in mixture with the rest, and plead for such a people, to be the true church of God.

They are not the favour of life to the godly, because they preach not the way of life truely, by separating from idolaters and idolatry, and gathering to a holy communion in the faith and obedience of the gospell.

But whiles they persecute, preach, and write against Gods children, which practise the ordinances of his covenant; and by fayr pretexts and colorable reasons, seek to draw them back to their confused assemblies: they are like those whom the Lord reproved thus; *And wil ye pollute me among my people, for handfuls of barley, and for peeces of bread, to slay the sowles of them that should not die, and to give life to the sowles that should not live, in lying to my people, that hear your lies?* **Ezek. 13. 19.**



The 6. Argument.

THose ministers that ar hated of all men for the sake of Christ, are the true ministers of Christ; 1 Cor. 4. 9. 10. 11. 12. 13. 2 Cor. 6. 4. 5. 6. 8. Mat. 10. 22.

Such are the ministers of our best assemblies, therefore true ministers of Christ.

The MINOR is proved, for that they are hated of the most part, and of the most evil of all sorts, as were the Apostles and disciples of Christ.

Consider what I say, & the Lord give thee understanding in all things. 2 Tim. 2. 7.

Answer.

THIS your last reason comes all too late, and wil help your ministry nothing. For by the discussing of your former arguments we have seen that your ministers can not prove their office, calling, or entrance into the sheepfold, by Christ: neyther administer they according to his testament, but after their own invented leiturgie, lawes, and canons. So that if they be hated of all men in respect of their ministry, they ar not hated for Christs sake; scing they have none of his Ministry. Hated it may be they are of many; so are Friars, & Monks, and the rest of Antichrists clergie; so it is written that the [†] whore shall be hated, made desolate and naked, her flesh eaten, and she burned with fyre: but it is the cause, not the suffring, which makes the martyr. Wheras therfore your minor is proved by

by a bare affirmation onely, that so it is; (as is your manner of disputing;) you must take a better course, & prove things otherweise, ere we will yield: for the Arrians and Anabaptists, and all sorts of religion, wil plead that both they and their ministers ar hated for Christs sake: but every tree is knownen by the fruits.

Yet have you no such cause to complayn of hatred, for the ministery of your church, is approved and rejoiced for, (as your self whileare sayd,) of all the forreyn reformed churches in the world; and at home we know, how it is reverenced, honoured, and obeyed. Your chiefest ministers being acknowledged for *spiritual Lords, & right reverend Fathers;* the inferiour priests, as sound and excellent Divines, folowed & flocked after by the people. And how they are provided for by rich Bishopricks, and fat benefices, all over the land; besids their dayly interteyment at great and rich mens tables; who is there among you that knoweth not. These are not signes of hatred.

Therefore, let him that readeth, consider indeed

what you have sayd; and the Lord

give him understanding

in all things.



England
ISRAEL thy Prophets are like the foxes in the wast places. Ezek. 13.4.



Positions concerning a true Church.

Intending to set down some arguments against the corrupt estate of the present church of *England*; I thought it profitable to prefix some few positions, as a ground, whereby thou mayst (good reader) judge the better of that which shalbe sayd. Yet mean I not to handle this point at large, which in so many other writings thou mayst profitably read: but onely to observe such principal things as may give light vnto the simple, who many of them mistake this doctrine of the Church; & erring once, are by seducers further led astray. The Lord reduce al his that erre, and stablish his servants in the truth for ever.

This our Englishword **Church**, through custome of Speech is commonly vsed for the *Temple* or place where people come togither for the worship of God: but they that are any thing exercised in religion, know, that it also signifieth the *People*, which gather togither for divine service; and this is the first & proper meaning of the word **Church**, as it is used to expresse the original scripture termes, *Kahal* & *Ecclesia*.

2. This name **Church**, we Englishmen (which came of the Saxons) have received frō the Saxon, German, & Duitch names *Cyric*, *Kirrh*, *Kerk*; whereby those nations now, do usually cal their *Temples* or meeting-places: but the people which come togither in them, they cal the *Gemeine*, & the *Gemeinte*, that is to say, the *Communaltie*; and we in our first English Bibles caled it, the **Congregation**

3. As all religion is learned out of holy scriptures, so the name and doctrine of the church, is from thence to be deduced; and there the Church is called in Hebrew ^a *Kahal* or ^b *Kehillah*, which signifieth a Convocation or Assembly of people, and ^c *Ghnedah*, that is to say a Congregation: in Greek it is named ^d *Ecclesia*, that is in like manner, a Convocation, or people called forth to an assembly, and sometime ^e *Synagogee*, that is a Congregation: which word is also vsed for the place wherein the people assembled. ^a Deut. 5. 22. ^b Deut. 33. 4. ^c Exod. 16. 1. Psal. 111. 1. ^d Mat. 16. 18. Act. 7. 38. ^e Iam. 2. 2. and in the Greek of the old Test. often Deut. 5. 22. Exod. 16. 3. &c. ^f Luk. 7. 5. Act. 18. 7.

4. The Hebrue word *Kahal* is diversly vsed; sometimes more generally for a great or vniuersal multitude, as ^g of nations and ^h of peoples; sometymes more particularly for an assembly of one nation, as of ⁱ the Israelites; sometimes for a part of them, as ^j(k) the Elders and Governours; or some ^l of the tribes of Israel apart; or some ^m of all the tribes, even ⁿ men women & children: & indifferently for ^oany assembly, and this not onely of Gods people, but of Pheathens also and infidels. ^g Gen 35. 11. Ier. 50. 9. (h) Gen. 48. 4. Ezek. 23. 24. ⁱ Exod 12. 6. ^k 1 Chron. 13. 1. 2. 4. 5. and 29. 1. 6. ^l 2 Chron. 1. 2. 3. ^j 2 Chron. 20. 4. 5. ^m 2 Chron. 30. 10. 13. 25. ⁿ Ezek. 10. 1. ^oGen. 49. 6. P. Ezek. 27. 27. and 32. 22. and 38. 4. 7. &c.

5. Likeweise the Greek word *Ecclesia* is of as large extent and signification; vsed sometime for ^q the Church generally; sometime for a particular church or congregation in a citie; sometimes more particularly in ^r a house or familie; sometimes (in the Greek versio of the old testament) for an assemblie (^st) of Governours, or company ^u of Prophets, or congregation ^v of the people: and finally for ^xany assembly lawful or vnlawful, of good men or of ^zevil. ^q Eph. 5. 23. &c. Heb. 12. 23. ^(r) I Cor. 1. 2. ^t Rom. 16. 5.

26. 5. 1 Cor. 16. 19. Colos. 4. 15. & 2 Chron. 2. 3. 13. v. 2 Sam. 19. 20.
 & Psal. 107. 35. 1 Ezek. 32. 3. 10. 19. 32. 33. 41. & Psal.
 26. 5.

¶ These words thus general, are in more special sort both by the scriptures, and by use of speach among all religious people, restreyned and applied to such Assemblies and Congregations as are called and gathered for divine exercises: and so our English name of **Church** is attributed peculiarly to spiritual or religious assemblies, caleld **ecclesiastical**, and not to any other assemblies civil or political.

7. Of religious or ecclesiasticall assemblies generally considered, there are many sorts in the world; all disallowed of God, save one sort onely which he acknowledgeth to be his, & hath separated to him self from all the rest.

8. The many false sorts, may be reduced vnto fowr;
 ¶ The assemblies of *Pagans* or *heathen people*, which profess some God, Gods, or Goddesses, whom they do worship, ignorantly, having ^a changed the truth of God into a lie, and so serving creatures, not (in deed) the creator, which is blessed for ever, Amen. ¶ The assemblies of *Iewes*, who profess the true God (after a sort) & allow the writings of Moses and the Prophets, but abhorre **Christ Iesus our Saviour**, and reject the new Testament.
 ¶ The assemblies of *Mahometists*, as *Persians*, *Turks*, *Moores*, &c. which profess also after their manner, ^bthat ^cone true God of whom Moses and the Prophets wrote, and acknowledge ^cChrist to be a Prophet sent of God, yea and the breath or Spirit of God, yet beleev they not that he is ^dGod, or the ^esonne of God, or saviour of the world, but

but follow the lies and fables of their false prophet *Mahomed*. 4. Finally the churches or assemblies of false Christians, which profess God and his sonne Christ, into whose name they are baptised; but by their works doe deny him, and by their errors & heresies, doe overthrow the truth of religion. ^a Rom. 1. 25. ^b Alkoran; Azoar 4. ^c Azoar 2, and 4. & 11. ^d Azoar 12. &c. ^e Azo. 19. 20.

9. The first three sorts, Pagans, Iewes, and Mahometists, because of their so open and manifest deneyall of Christ and salvation by him; are generally of Christians reputed as no Churches; the latter are reputed no true but false Churches, and so also do they esteem of true Christians, and one of another. Herevpon is continual controversie between true and false Christians, which is the true church, and how it may be knownen.

10. To help the weak and doubtfull in this case, I will so truely and plainly as by the grace of God I can, describe the true Church, which in holy scriptures is called the Congregation and Church ^f of God, consisting of godly and holy people named ^g Sancts; opposed to the wicked or (h) malignant churches, the ⁱ Synagogues of Satan.

^f Nehem. 13. 1. 1 Tim. 3. 5. 14. ^g 1 Cor. 1. 2. Psal. 89. 5, and 149. 1. (h) Psal 26. 5. ⁱ Rev. 2. 9.

11. The true church is a People ^k called of God by ^l the Gospel, ^m from the world, vnto the ⁿ Communion or fellowship of his son Iesus Christ, in whom they are ^ocoupled and built together, to be the habitation of God by the spirit; ^k 1 Pet. 2. 9. ^l 2 Thes. 2. 14. ^m John 17. 6. 9. 14. & 15. 19. ⁿ 1 Cor. 1. 9. ^o Ephe. 2. 21. 22.

12. The Church is said to be a *People*, ^P *nation* or *generation*, because it consisteth of many persons, or of a multitude little or great: for though a particular Christian is called, and of the church; yet no one man is a church or congregation. ^P *1 Pet. 2. 9.*

13. It is a *people called*; ^q because every concourse or assemblie is not a true Church: none of themselves can come vnto this estate, vnlesse they be ^rcalled or drawen therevnto: and they are sayd to be *caled of God*; because he ^sonely calleth and draweth men vnto Christ with a ^t holy calling; and addeth them (u) to his Church; ^xno humane power or authority is able to doe it. ^q*Ephe. 4. 1. Heb. 9. 15. Rom. 9. 11. 12. 24. Song. 1. 3. Job. 6. 44. (t) 2 Tim. 1. 9. (u) Act. 2. 47. x 2 Chron. 30. 6. 10. 12. Rom. 8. 30.*

14. The *Gospel* ^y noted to be the meanes of our calling, he maketh knownen vnto his people outwardly by his ^zword ^bspoken and (c) written, and inwardly by ^d his holy spirit: and thus the Church are all ^ethe taught of God. ^z*3 Thes. 2. 14. z Cor. 5. 19. (b) Act. 5. 20. (c) Job. 20. 31. d Nehen. 9. 20. 1 Cor. 2. 10. 12. c Job. 6. 45.*

15. The estate out of which the Church is caled, is sayd to be out of or from the ^f world; whereby is meant, first *Satan* the ^g Prince of this World, from whose power they are (h)turned vnto God; secondly, the wicked people of the world, called the ⁱ children of the Devil, from whose communion and fellowship ^kin their religion, and all other wicked actions, we must be separated; thirdly, the corruption of nature in our selves, the lust of the flesh, the the lust of the eyes, & the pride of life, (l) all which are
(C)

of the world, and which we must ^mhate and ⁿcrucifie, & so turn and become (o) like little children , even ^pborn agayn, that we may see the kingdome of God . ^fIoh. 15.

^j9. ^g17. 6. 9. ^hJohn 15. 31. ⁱ1 John 3. 10. ^kExod. 34. 15. Pro. 15. 8. Psal 16. 4. Ephes. 5. 17. ^l1 Ioh. 2. 16. ^mRom. 7. 15. Jude 23. ⁿGal. 6. 14. ^oMat. 18. 3. ^pIohn 3. 3.

16. The estate wherevnto God calleth his church in this life, is generally ^qto the Communion (or fellowship) of his son Iesus Christ, as being their onely mediator and Saviour, the Prophet Priest & King of the Church; which they beleeving and professing, are also made partakers (in a proportion and in their mesure) of these three offices with him . ^q1 Cor. 1. 9.

17. Iesus Christ is the ^rProphet raised vp of God vnto his people, to teach them all that God commanded him: which also he did, both by ^shimself, and by the Ministry of his servants (t) sent of him. And as (u) all the treasures of wisdome and knowledge are hid in him, so him the church must ^vhear; for all ^wheavenly wisdome and knowledge is to be learned of him; and every person which shall not hear this Prophet, ^xshall be destroyed out of the people. ^yDeut. 18. 15. 18. Act. 3. 22. 26. ^zMat. 5. 2. &c. (t) Ioh. 13. 20. [u] Col. 2. 3. ^xMat. 17. 5. ^yIohn. 3. 13. and 6. 68. Rev. 5. 1-5. ^zAct. 3. 23,

18. This Propheticall office of Christ, he hath communicated with the church, by giving ^ato the same his word for their instruction and comfort, and (b) grafting the same within them, his spirit also as an (c) Anoyning to teach them all things ; giving ^dgifis also, or ministers, to open and apply the same vnto their sowles, likewise power and freedome by ^ewitnes ^fprofession and ^gpractise, to

(h) hold forth that word of life as lights in the world: thereby to preach vnto others the faith of Christ, to ^k c-
dify and build vp one an other dayly therin; to ^l provoke
vnto love and to good works; to ^m admonish and ⁿ repre-
hend for evil & iniquity; to ^o forgive and ^p comfort one
another in the bowels of Christ; whose word therfore all
ought to labour that it may ^q dwel plenteously in them;
that if any man speak, it may be ^r as the words of God.

^aPsal. 147. 19. 20. ^bIsa. 59. 21. ^cRom. 15. 4. ^dIam. 2. 23. ^ev Joh. 2. 26.
27. ^fEphe. 4. 8. 12. ^gCor. 12. 28. ^hIsa. 43. 10. ⁱ2 Cor. 4. 13. ^jMar.
28. 20. ^kPhil. 2. 16. ^lAct. 8. 4. ^m1 Thes. 5. 11. ⁿHeb. 10. 24. ^oRom.
15. 14. ^pLevit. 19. 17. ^qLuk. 17. 3. ^r2 Thes. 4. 18. ^sCol. 3. 16.
^t2 Pet. 4. 11.

19. Iesus the son of God, is also the ^rgreat *highpriest* or
Sacrificer of the Church; by whose ^l obedience, and sa-
crifice or oblation of ^this owne body and blood, the
church is cleansed (^u) from all syn, and ^x reconciled to
God; by whose intercession the church, with the holy
actions and oblations of the same, are ^y accepted of God,
and made heires of blessing. ^fHeb. 4. 14. 20. ^lRom. 5.
19. ^cHeb. 10. 5--10. ^uv Joh. 1. 7. ^zRom. 5. 10. ^yHeb. 7. 25. and
9. 24. and 13. 35. Rev. 5. 3. 4.

20. And this his Priestly office, is so imparted to his
church, as they have not onely interest in his ^z death and
suffrings wherby they are reconciled to God, but also are
themselves made ^a*a holy priesthood*, to offer vp spiritual sa-
crifices acceptable to God by him: giving vp ^(b) their
own bodies a living sacrifice; ^(c) mortifying their mem-
bers which are on earth, and ^dcrucifying the flesh with
th'affections and lusts; offring vp ^e contrite and broken
harts, with ^fsacrifices of praise confessing to his name; &
praying not onely every man for himself, but ^g one for a-
noth^{er}, ^(h) doing good and distributing to the necessi-
ties

ties of the Saints; ⁱ suffring affliction for the Gospel; and finally, if they be cal'd therunto, powring out their sowles vnto ^k death for the truthe's sake. ^z Isa. 53. 5. Rom. 5. 8.

^{20.} ^a 1 Pet. 2. 5. ^b Rom. 12. 1. ^c Col. 3. 5. ^d Gal. 5. 24. ^e Psal. 51. 57. ^f Heb. 13. 15. ^g Ephe. 6. 18. ^h Heb. 13. 16. ⁱ 1 Tim. 2. 3. 9. ^k Heb. 22. 4. ^j 3 Tim. 4. 6.

21. The Lord Iesus Christ, is also the ^l governour and ^m king over Sion Gods holy mount, and sitteth at his Fathers right hand & ⁿ reigneth til all his enemies be made his footstool, being ^o a King, judge, and lawgiver to his people, ^p commanding and ruling them by his word & spirit, ^q judging them in justice and equity, preserving & defending them by his almighty power, ^r from all their enemies. ¹ Mat. 2. 6. ^m John 12. 15. ⁿ 1 Cor. 15. 25. ^o Isa. 33. 52. ^p Mat. 28. 20. ^q Psal. 72. ^r Job. 10. 28, and 16. 33. Rev. 19. 11. --- 21.

22. And this his kingly office he so cōmunicateth with his church, as they are by him preserved and defended from all aduersarie power; freed from the dominion ^s of syn, and tyranny of (*b*) Satan; from subjection to (*c*) the world, and servitude ^t vnto men: and restored to the joyful libertie of the children of God, ^u the world and all things in it made theirs: that howsover they have still to combate ^v with the Devil, to swarstle against principalities and powers; to suffer ^w hatred and affliction of the world; and to warr with the fleshly lusts ^x which fight against the sowl: yet neyther ^y death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor heighth nor depth, nor any other creature, shalbe able to separate them from the love of God which is in Christ Iesus our Lord; who hath ^l made them Kings and Priests vnto God even his Father, & they shall ^m reign on the earth; till having served here their tyme, they come

come to " reign with him in glory, in the heavens for ever."

^aRom. 6. 14. ^bIoh. 3. 18. Rom. 16. 20. ^cIoh. 5. 4. ^dCor. 7. 23.
^e1 Cor. 3. 23. ^f1 Pet. 5. 9. ^gEph. 6. 13. ^hIoh. 35. 19. ⁱ16.
^j33. ^k1 Pet. 2. 17. ^lRom. 8. 38. 39. ^mRev. 1. 6. ⁿRev. 5. 10.
^o2 Tim. 2. 18. John. 17. 24. ^pThes. 4. 17.

23. Vnto the participation of these promises and heavenly graces, are^o all peoples provoked by the Gospell preached; and such as obey the calling of God, and come vnto Christ, are vnted vnto him their head and mediator, from whom proceedeth the *Justification* and *Sanctification* of the church. ^oMat. 28. 19. Rom. 16. 26.

24. *Justification* is the partaking of Christ's ^pjustice or righteousness, in his fulfilling & obeying ^qthe law of God, and discharging ^r all our debts & trespasses by his death; so freeing vs ^sfrom the curse, and setting vs in full favour ^t with God and under his ^ublessing: which righteousness of Christ's, is fully made ours, and imputed to vs ^vby faith for our justification. ^wPhilip. 3. 9. ^qRom. 5. 19.

^xIohn. 5. 7. ^yGal. 3. 13. ^zRom. 5. 10. ^uGal. 3. 9. 14. ^wRom. 3. 25. 30. and 4. 24. 25.

25. *Sanctification* is the partaking of Christ's holynes, by being ^ygrafted with him to the similitude of his death & resurrection; whereby the corruption of nature or ^zold man in vs, becometh crucified and ^aburied with him; and the ^bnew man or image of God is put on & renewed dayly in a holy conversation. ^yRom. 6. 5. ^zverse 6.
^uvers. 4. ^bEph. 4. 23. 24. Col. 3. 10.

26. Hitherto of the Churches union and communion with Christ her head: now followeth the union of the churches members, one with another: which is ther ^ccoupling together as one body by the communion of

one and the same ^a spirit, faith, and love. ^c Ephe. 2. 21.
Rom. 12. 4. 5. ^d I Cor. 12. 4. 8. 9. 11. 12. 13. Ephe. 4. 4. 5.
15. 16.

27. The union of the members one with another is to be considered generally or totally; and particularly. Generally as the church is called *universall or catholik*, cōprehending the ^a whol family of God in heaven and in earth, and the ^b fraternity or brotherhood of all Christians which are in the world; in whom there is but ^c one faith, in ^d one and the same God by that one Lord Jesus Christ, through one Spirit. Thus have they all one Father which is God; one ^e mother, Jerusalem which is above, and by the mediation of Christ are all made ^f one, baptized by one spirit into ^g one body, and all made to drink into one spirit. ^a Ephe. 3. 15. ^b I Pet. 5. 9. ^c Ephe. 4. 5. ^d I Cor. 8. 6. and 12. 4. 5. &c. Ephe. 2. 18. & 4. 4. 5. 6. ^e Gal. 4. 26. ^f John. 17. 21. ^g I Cor. 12. 13.

28. More particularly, they that are called of God, & members of the church vniuersal, are vnited and gathered into many ^h churches or congregations, in ⁱ severall cities and countries: every of which churches being ^j joyned togither in the profession and practise of the Gospel of Christ, have his ^k power and ^l presence with them, & is to convene or come ^m togither in one, for the worship of God, and performance of publick duties. ^g I Cor. 14. 33.

^h Rev. 1. 11. ⁱ Act. 2. 41. 42. 47. and 5. 13. Heb. 10. 25. ^k I Cor. 5. 4.

^l Mat. 18. 20. ^m I Cor. 11. 20. 33. and 5. 4.

29. Whatsoever promise or blessing of God, is bestowed on the church on earth generally considered: the same may be apprehended and injoyed by every particular church, (though not in like mesure by all:) as the ⁿ promises generall, and examples particular of the church in

Corinth, and others mentioned in the scripture, do con-
firme. ^a*Exod. 20. 24.* *Mat. 18. 20.* *Isa. 4. 5.* ^b*I Cor. 3.*
22. 23. and *1. 7. 30.* &c. *Rev. 2. and 3.*

30. The Testament of Christ sheweth vs no Provin-
ciall, National, Emperial, or other like Church, having
severall meetings or assemblies, and speciall Pastors over
the same: neyther, synce th' Apostles Prophets and
Evangelists were taken from this world, are there any o-
ther lawfull Bishops or Church-governours, then the
Bishops or Overseers ^c of the particular churches; ney-
ther ever was ther other lawfull Head, Lord, or Lords spiritu-
al, of the Church, then ^d Iesus Christ alone. ^e*Act. 20.*
27. 28. *Phil. 1. 1.* *1 Pet. 5. 1. 2.* ^f*Col. 1. 18.* ^g*I Cor. 8. 6.* and *12. 5.*

31. Vnto the church ar to be admitted, all vnto whom
the covenant and promise of God doth apperteyn; and
they are so many ^h as the Lord our God shall call; and
all those are called (in the judgement of man,) which ha-
ving ⁱ heard the word of God, do professe ^j repentance
from dead works and faith in God, by Iesus Christ the
alone Saviour of the world, and promise ^k obedience to
the word, through the holy Ghost the sanctifier of the
elect. Such of^l all sorts & estates of people in the world,
are with their ^m seed to be received into, and nourished in
the church; their ignorance being holpen by ⁿ instruction,
their weaknes (h) born by lenity, their faults corrected
^o with love and meeknes; and their feeble consciences
^p comforted with the promises of God. ^q*Act. 2. 39.*

^r*Rom. 10. 17.* *Ephe. 1. 13.* ^s*Act. 2. 38.* *41.* and *8. 37.* ^t*Exod. 19. 5.*
3. ^u*2 Chron. 34. 31.* *32.* *Luk. 5. 17.* *Ioh. 2. 26.* *Rom. 1. 5.* *Mic. 4. 5.* ^v*Gal.*
3. 28. ^w*Gen. 17. 7.* ^x*I Cor. 7. 14.* ^y*Colos. 1. 28.* and *3. 16.* ^z*Rom. 13. 1.*
^{aa}*C.* ^{bb}*Gal. 6. 1.* *Levit. 19. 17.* ^{cc}*I Thes. 5. 14.*

32. Out of the Church ar ^d all such to be kept, as are
profane,

profane, worldly and wicked, vntil they be called of God vnto repentance and faith in his promise: and out of it are to be cast all such as ^m syn against the Law of God, by error or corruption, in doctrine or conversation; and will not by private or publik admonition, be reclaymed and amended. ¹ Mat. 3. 7. ² Cor. 6. 14. ³c. Rev. 21. 37. and 22. 15. ⁴ Jo. 35. ⁵. g. Zach. 14. 21. ^m Mat. 18. 17. ¹ Cor. 5. 5. 13. 13. Tit. 3. 10. Num. 15. 30. 31.

33. Every particular church or congregation throughout the world, having equall interest ⁿ in Christ, and in his ^o word or covenant: consequently have equall power, and ought to have a like care, to practise ^p all the commandments and ordinances of the Lord, standing fast in the liberty wherwith ^q Christ hath made them free. ⁿ Job. 17. 20. &c. ^o 1 Cor. 14. 36.. ^p Mat. 28. 19. 20. ^q Gal. 5. 1.

34. Every one that would be saved, ought to ioyne himself vnto some particular church, where Gods name is set, and knownen, and called vpon; that in and with the same, he may grow vp in the faith, and love of Christ vnto salvation. ^r Song. 1. 6. Act. 2. 41--47. Deut. 12. 5. &c. Exod. 20. 24.

35. Although the church consisteth onely of such as are called, yet these are of two sorts, some outwardly onely and for a tyme, which though they be in the church, yet are they not in deed off the church; other some called also inwardly effectually and for ever. So that the churches on earth, have ^s many hypocrites and reprobates for members of them: whose secret synns, defile ^t themselves alone. Howbeit the ^x Lord knoweth them that are his; and a true Christian may by the word and spirit of the Lord, and fruits of his faith, have ^y assurance that himself is the Lords; of others, he is for their outward

good profession and conversation which he seeth to hope
and judge^a as of himself; leaving the finall doom and
judgement, vntill the Lord come, ^b who wil lighten
things that are hid in darknes, and make the coun-
sels of the harts manifest; and wil reward every man^c ac-
cording as his works shalbe. ^f *I Joh. 2. 19.* ^c *Mat. 22. 14.*
ⁱ *Cor. 10. 5. &c. Act. 20. 30.* ^g *Gal. 6. 3. 4. 5.* ^x *2 Tim. 2. 19.*
^y *Rom. 8. 16.* ^z *Cor. 13. 5.* ⁱ *Joh. 3. 14. 19. &c.* ^a *Mat. 22.*
^{39.} ^z *Cor. 13. 5. 7.* ^b ⁱ *Cor. 4. 5.* ^e *Rev. 22. 12.*

36 The best churches on earth are alwayes subject^d to
have open and greevous synns of all sorts, break out in
them: all which iniquities must speedily be redressed,
and every church purged by^e repentance or^f casting out
of the impenitent; least^g wrath do come on all the con-
gregation. ^d *Act. 20. 30.* ² *Pet. 2. 1. 2.* ⁱ *Cor. 11. 19.* ^c *Rev.*
^{2. 16. 22.} ^f ⁱ *Cor. 5. 1. 2.-13.* ^g *Ios. 22. 18.*

37. For churches by synning and impenitencie there-
in, may forfeyt their^h covenant, and beⁱ forsaken of
God; and for their adulteries be^k divorced from Christ,
and so^l left of his people, the^m candlestick being remo-
ved out of the place. ^h *Isa. 24. 5. 6.* ⁱ *Ezek. 23. 18.* ^k *Jer.*
^{3. 8.} ^l *Rev. 18. 4.* ^m *Rev. 2. 5.*

38. By this which hath bene sayd, may appear, that
every people called of God into covenant and commu-
nion with Christ, and one with an other, and so walking,
though with much weaknes, ignorance, and dayly syn;
is to be esteemed a true church of God: but they that are
not so called & come into covenant with the Lord, how-
soever they may professe many excellent truthes, yet
want they the mayn essential thing which makes a true
church.

39. A church thus having the essence or being, by reference vnto or conjunction with Christ, which is ^a a secret and spiritual thing; cannot now, as it is a church, properly be seen with carnal eye. Wherasthen the church is sayd to be *visible*, it is figuratively spoken, and after a sort; to weet so farr as by a peoples profession and conversation seen or heard, men may discern and judge, by the rules of Gods word. ^b*Ephe. 5. 32.* ^c*Cor. 6. 17.*

40. As Christ the head and saviour of his body, can not be found or known by the wit or wisdome of man, ^dbut by the revelation of God: so the Church which is his body kingdome and spowse, cannot be discerned by natural or humane skill, ^e but by the manifestation of God alone through his word and spirit. ^f*Mat. 11. 25. 27.*
Gal. 1. 15. 16. ^g*Cor. 2. 7. 8.* ^h*Song. 1. 6.* ⁱ*Cor. 2. 10. 11.*

41. Hence it is that the true churches of God, are both contemned and condemned of the world as ^k heretiks, schismatiks, seditious, &c. when the false antichristian assemblies are highly honoured and regarded. For they which vnderstand not the word of God, (which natural men ^ldo not,) nor have the spirit of God, (which naturall men have not) how should they rightly judge of, or discern the Church of God? ^m*Act. 24. 5. 14. and 28. 22.*
ⁿ*1 Cor. 2. 14.* ^o*Inde, vers. 19.*

42. And Satan to deceive the simple, doth ^p deck his synagogues with many ornaments of the church of Christ, as ^q preaching of the word, prayers, sacraments, discipline &c; he procureth them also honour amplitude and prosperity: when from the true church oft times he taketh not onely outward peace & glory; but bereaveth

the same of Christ's ^c publick ministry of the word and sacraments; by persecuting, imprisoning, banishing and killing ^d the officers of the Church, and ^e scattering the members. ^a Rev. 17. 4. and 18. Prov. 7. 14. 16. ^b Jer. 18. 18. 1 King. 22. 24. 2 King. 12. 28---33. ^c Dan. 11. 31. Lam. 1. 4. &c. ^d Act. 12. 2. 3. ^e Act. 8. 1. Heb. 11. 37. 33.

43. Yet is not Satans synagogue, for all the pomp ther-of, a church of God; because it injoyeth and vseth not his word and holy things aright, according to his ^f heavely ordinance. Neyther can the true churches be spoiled or deprived ^g of the word of God, which is ^h grassef in them, and able to save their sowles, is ⁱ seed immortal & endureth for ever: but in the mids of their many afflictions, they both ^k hold forth that word of life, as lights vnto the world; and by the same do ^l edify and comfort one another, in the faith and fear of God; whose power and ^m presence they have with them in all estates and places.

^f John. 3. 27. Heb. 5. 4. ^g 2 Tim. 2. 9. ^h Lam. 1. 21. ⁱ 1 Pet. 1. 23. 25. ^k Phil. 2. 16. ^l 1 Thes. 5. 11. ^m Mat. 18. 20.

44. So to conclude, a true church is a sacred community, consociate and knit togither into a mystical body, whose head ^m is Christ; whose members, Christians ⁿ of any nation or condition; whose soul is the ^o word, & whose spirit is ^p the spirit of the living God: who gathereth togither ^q dry desolate bones, layeth synewes on them, makes flesh to grow, and covereth them with skin, and putteth breath in them that they may live, and stand vp on their feet an exceeding great army. Vnto him for all his blessings, be praise in his churches throughout all generations; Amen and Amen. ^m Colos. 1. 18. ⁿ Gal. 3. 28. ^o Deut. 32. 47. John. 5. 25. ^p Gal. 4. 6. ^q Cor. 2. 12. ^r Ezek. 37. 1. 2. 6---10. &c.



ARGUMENTS DISPROVING THE PRESENT STATE AND CONSTITUTION OF THE CHURCH OF ENGLAND.

Every true Church, is the body of Christ, and I.
hath him for the head thereof: For it is written,
(God) hath appointed him over all things the head of the church,
which is his body. Eph. 1. 22. 23. and agayn, to the church
of Corinth it is sayd, ye are the body of Christ 1 Cor. 12. 27.

But the Church of England, is not the body of Christ, neyther hath him for the head therof: Because, it was first constituted as now it standeth, of the members of Antichrist; namely the idolatrous Papists, which openly professed Antichristianisme in 2. Maries dayes, having Abaddon the Pope for their head; & spilled much Christian blood, that they might mainteyn their Romish abominations. Who all (except some few that of themselves refused,) were at the beginning of 2. Elisabeths reign, receyved into the body of the church, and so have continued, they and their seed ever since. Yet did they not then, enter in by repentance & faith in Christ, (which two things fare the beginning & foundation of the kingdome of God,) but by the commandement of the Magistrate, were compelled vnto the church, sacraments, ministery, &c. which then were by law established and ever since continewed. Now the Magistrates law, cannot work faith in any; seing faith is the gift of God, & by his word onely is wrought in mans

^{1 Rev. 9. 11}

^{† Heb. 6. 1.}
^{Mark. 1. 15.}

^{1 Eph. 2. 8.}
^{• Rom. 3. 27.}

mans hart. So that the Magistrate though he ought to abolish idolatrie, and set vp Gods true worship, to supprese all errors, and cause the truth to be taught; yet can not he constreyn men to joyn vnto the Church, but they must do it willingly and gladly, the Lord persuading them herevnto. And these, (of whom we speak) not being perswaded by the Lord and his word, but (as the worldly multitude alway is,) being ready to receive any religio y^t the Prince would establish, rather then they would suffer persecutiō; were in that their popish estate, the body of Antichrist, yet then compelled and vnited vnto this church. Agayn, not onely those that were popishly devout & superstitious; but such also as were profane and irreligious, atheists, blasphemers, whoremongers, theives, drunkards, witches, and all other vngodly persons, of which then were and still are too too many in the land; these all, though by reason of their wicked and miserable estate, they were limmes of Satan, and (as the scripture calleth such,) children of the Devil, were yet received into the church likeweise, they and their seed, and so continew; as the estate of that Church plainly sheweth. For even to this day, profane people, mockers & contemners of religion, that blaspheme God and his holy name even in the streets as they walk; such as call themselves the *damned crew*, Familists, Atheists, & all other sorts of miscreants and wicked livers, are members of the church of England, vnited with the body, & partakers of the sacraments, and other holy actions of the same.

Now these children of wrath, this synful generatio, can not possibly be members of the body of Christ, nor have him for their head; seing they ar not partakers of his life & spirit, nor called to his faith, neyther admitteth he any such

Psal. 110.3

Act. 2. 41.

Gen. 9. 27.

Tob. 3. 10.

Tob. 8. 44.

such vnto him, vntil they repent; he hath no cōcord' with ^{1 Cor. 6.15,}
Belial, therfore not with the children of Belial: the mem-
bers of his glorious body must not be the dead, stinking,
and abominable members of *Satan*. Light and darknes,
heaven and hel, will as soon be vnited togither. Ney-
ther will it be yenough to say that some are affected to re-
ligion, are of better life and conversation &c. and that for
their sakes, the residew are sanctified, and may be joyned
vnto, & reputed Christs body and church: for they that
professe more sinceritie, yet ar not come to a true professi-
on of the Gospell, or renouncing of Idolatrie; but after
their false and popish manner, worship God with the rest,
remayning one body one church with them. Now we ar
taught of God that the religious are so far frō sanctifying
the wicked, as contraryweise the wicked doe pollute
them, *whatsoever the unclean person toucheth* (sayth the ^{t Num. 5.3.}
Lord,) *I shalbe vnelean; & the person which toucheth him shalbe unclean:* ^{22.}
**wherfore come out from among them, and separate your selves, and touch no* ^{*2 Cor. 6.17.}
unclean thing, and I will receive you, & I will be a Father unto you, & ye ^{18.}
shalbe my sonnes and daughters, sayth the Lord almighty.

So then

the religious and well affected people must separate from
the rest, if they would be acknowledged of God for his:
and not think by their holynes, to sanctify the profane.

Agayn, it is as easy to make peace and agreement be-
tween Christ and the Divil, as between Christ and such
open obstinate synners, the 'children of the Divil; yea it ^{1, Job. 3.10.}
overturneth at once the first promise of salvation made
by God, and so the very ground of Christian religion.
For when God first promised redemption to mankind;
it was by Christ the ^{* seed of the woman} that should crush ^{+ Gen. 3.15}
the serpents head, who in due time, appeared for this pur-
pose, that he might [†] loose the works of the Divil, and ^{+ 1 Job. 3.8.}
destroy and abolish him. And as then the Lord put en-
mity between Christ and the serpent, so did he also be-

^{Gen. 3. 15.}^{Ezob. 8. 44.}^{Psal. 139.}^{31. 32.}^{Psal. 26. 5.}^{Psal. 101. 8}^{Zach. 11. 8.}^{Rev. 19. 11.}^{14. 6.}^{Rev. 18.}^{19. 20.}

tween him and the serpents seed, that is wicked men, which being ^tchildren of the Devil, would take the Devils part to hate and kil Christ, and root out his children and religion: According to which decree and word of his Father, our Lord Iesus set himself not onely against the Serpent, but against such wicked men also, as would not be turned from their impiety; therfore he saith by his prophets, ¹ Doe not I hate them that hate thee o Lord? &c. I hate them with an unfeigned hatred, as they were myne vitter enemies. ² I * hate the assembly of evil doers, and company not with the wicked; ³ Betimes will I destroy all the wicked of the land, that I may cut off all the workers of iniquity from the city of the Lord; ⁴ Three shepheards I cut off in one moneth, and my soul loathed them, and their soul abhorred me: with many such like speeches throughout the scriptures, wherby Christ shewed how farr he was and would be, from being head vnto such wretches, or any way admitting them vnto his body, or the communion of his church. And for his arch-enemy the Romane Antichrist & his adherents, the Lord Iesus Faithfull and true that judgeth and warreth righteously, ¹ he wth his heavely warriours after him, figh-
teth with that Beast, and with the Kings of the earth that make battel against him; and is so farr from peace with them, as he giveth unto all the fowles of heaven for to eat, ² the flesh of the Kings and hie captayns, the flesh of mighty men, and of horses and those that sit on them, the flesh of all freemen and bondmen, of smal and great; and casteth ^t the beast into the lake of syre. By this may appear, that Christ is no head of such Antichristians, nor of any other profane wicked worldlings; seeing his spirit gives them not life and motion, but they are caried by the spirit of Satan that possesseth them, and warred against with the sword that commeth out of Christs mouth: neyther can they be

be knit vnto him by joyns or bands, as † all his body ^{Col. 2. 14} and members therof are; and consequently that the Popish and profane multitude of the Realme of England, which at Q. Maries death, were made & esteemed a church; & they & their seed ever since, without separation so continuing; and at this day all the notorious wicked still cōmingled with the rest; that this church cannot be sayd to have Christ for the head, neyther is it his body.

Therefore the Church of England, is not the true Church of God.



Every true Church of God, hath Christ for the I I.
Mediator and Advocate of the same. For it is written, † there is one God, and one Mediator between God & man, which is the man Christ Iesus; and, † if any man syn, we have an Advocate with the Father, Iesus Christ the iust. Neyther is there salvation in any other; for among men there is given no other name vnder heaven, wherby we must be saved; Act. 4. 12.

But the Church of England, hath not Christ for the Mediator and Advocate of the same; Because, Christ is not Mediator of any other covenant or testament, then that which God promised by his Prophets to make with the house of Israel; nor of any other people, then of such as are vnder that covenant promi-

R 2 sed,

*Wor. 31.33.**Heb. 8.10.**Tvens. 34.**I Heb. 8. 6.*** Heb. 9.15.*** Ier. 31.33.*** Ezek. 36.**35.36.37.**38.**† Tis. 2. 11.**12.**¶ Ier. 35. 34.*

sed, which was, * that he would put his law in their inward parts (or mind,) and write it in their harts, & he would be their God, and they should be his people; and that † he would forgive their iniquities, and remember their synns no more. Of this new Testament or Covenant, established vpon better promises then was the old, is Christ the Mediator, (as the Apostle * teacheth) and not of any other humane or profane covenant, made by or among the sons of Adam. Now that the church of England, (as it is publikly and generally constituted,) is not as yet come vnder this covenant, may appear by the particular conditions of the same. First, let the exceeding profanenes and irreligion that is among them, the open contempt of God, blaspheming of his name, despising of his word, and innumerable wicked acts, without fear or shame committed, besides the idolatrous false worship performed by all in their publik assemblies, according to their stunted popish leitourgie, learned and received from the Romane Antichrist: let these (I say) and the like, speak to every Christian conscience, whither Gods Law be written in the mind or inward parts of such, which is one * part of the covenant, whereof Christ is Mediator; and which grace he promised by his * Prophets to bestow vpon his Church and people, when he should be their God: and when the grace of God, that bringeth salvation vnto all men, did appear; it † taught so much.

Secondly, that this church of England, hath no promise that their synns and iniquities are forgiven, which is † an other part of the Covenant, appeareth by their impenitency in this evill estate. For the profane, scoff at re-pentance, and scorne all admonition, they despise wisdomes counsel, and such as reprove, they turn agayne and rent them. And for the idolatries and false worship of

of the whole; the great iniquities in the hierarchie, ministry, orders, rites, ceremonies &c. they are farr from repentance which will hear no reproof, nor suffer any to speak against their corruptions, but have generally agreed & decreed such ^tto be excommunicated, as shall affirm any of these things to be wicked or idolatrous; and they that would call them to repentance for their synns, or refuse to communicate with them in these evils; are persecuted, imprisoned, banished, and have long suffred at their hands many calamities. And all people are forced by fayr & colourable pretenses or by threatning and punishments, to walk stil in these synns. Thus want they the foundation of ^trepentance from dead works, and consequently of faith towards God: for without repentance there is no promise of pardon; and without promise, ther can be no faith; & without faith, no covenant or testament confirmed with them or their seed, as all the scriptures shew: & if no Covenant, then also no Mediator.

^tCanons in
anno 1603.
See also before
pag. 95, 96.

^tHeb. 6, 5.

Thirdly, that the summe of the Covenant, (namely ^tI ^tHeb. 8, 10.
wilbe their God and they shall be my people;) is wanting also vnto these, may be seen by their estate compared with th' Apostles doctrine, who vpon ^tthis promise, presently inferreth ^ta coming out, & separation of themselves, from the world; if they would have the Lord to receive them. W^{ch} separation from the vngodly, as it was not at the ^tfirst constituting of this church observed; so vnto this day it is resisted, and pleaded against, and the holy scriptures vnsufferably abused to mainteyn a confuse mixed multitude of al sorts of people to be a true church. But

^{*3 Cor. 6, 16.}
^{#vers. 17.}

Christ is no Mediator for such a mixture, as himself sayd to his Father ^tI pray not for the world, but for ^tI John. 17, 9.
them which thou hast given me for they are thine; and ^tI 16.

^tAs in the
former Argu-
ment is shew-
ed.

the world, as I am out of the world.

The Church of England is not under this covenant, because every covenant is made vpon condition, & every party agreed & assented vnto on both parties, in that covenant & made between God and the people of old. For God being a spirit, must be covenanted with and worshipped in spirit, he requireth the harty and mind, which if it be not freely given him, all religion is leevyn. But this harty and willing submission was foretold to be, and seen in Gods people heretofore, was not seen in this church, which was by law of man called, not by love of Christ constreynced to enter into his communion and religion, at the beginning of Q. Elizabeth, as shewed in the former argument is shewed. Such was the condition vnto religion, where God perswadeth not the heart, maketh men hypocrites, not true Christians; & not onely Gods word, but even light of reason teacheth. *Thomass a Philosopher* acknowledged, that *all State professors, that follow the Emperour, do worship the sunne, that is they worship not God, but the emperour, the authority and persons of Princes.* The church of England hath not Christ for her head, because he cannot come into the world by force, but by faith, that hee maye drawe all men unto him. For that they offer vnto him, which themselves have made, and taken up arms against him. *Walter Scott* saith, *Let us then, in the name of one God, one Country, and one King, stand together, and defend our Country, our warrant, and our right, with our blood, and our lives, and let us also extingish the tyrant.*

of calling vpon God; by the help of his Spirit. (as the Apostle ^t teacheth,) and bring in a fleshly and dead kind of service, reading other mens words in stead of their own praying & calling on the name of the Lord. Which humane devise, is contrary to the second commandement, that forbiddeth vs to make or submit vnto any similitude or likenes of any thing in heauen, earth, or under the earth; in matters concerning the worship of God. And it, being against the old covenant or testament, which Christ hath confirmed vnto ^t every jed and siste; against the new testament also, which calleth vs vnto a worship of God ^{*} in spirit & truth: hath no promise to be sanctified by Christ's Mediation, who sanctifieth no idols, nor idol service or false worship: but contrarywise hath testified, * their offering of blood. Will I not offer, neyber make ^t psal. 116. 1. mention of their names with my lips. Forasmuch then, as the people which worshippeth, is not the called, justified, sanctified people of God; but an unlawfull commixture of all sorts of persons; and forasmuch as the worship it self which they read with and before the holy bible, and thrust vpon God whither he like it or not, is a false dead and vana invented worship of their own, not commanded of God nor justifiable by his word: it cannot be by the doctrine of the scripture, or any promises therein, that Christ should be mediator for such worship or worshippers, or put any ^t odours unto such prayers. ^t Rom. 8. 3.

Therefore the Church of England is not the true Church of God.



III. Every true Church of God, hath Christ for the Prophet of the same. For of him it is written, *I will raise them up a Prophet from among their brethren &c. and every person which shall not hear that Prophet shalbe destroyed one of the people.* Deut. 18. 18. Act. 3. 23.

[†]Act. 3. 27. But the Church of England hath not Christ for the Prophet of the same: Because it hath neyther himself in his own person, to teach them, (for he is now in heaven, and there must be tyl till the time that all things be restored;) neyther hath it his appointed ordinance of teaching by prophesie or office; which if it had, Christ were the Prophet of the same, as himself sayd *If I send any, he that receiveth him receiveth me.* The Church of England hath not Christs ordinance of prophesie without office; for it is vnkownen, vnpractised, and vnsufferable among them, for private men to preach in their assemblies; they must be Ministers allowed by the Ordinary, els it is punishable by the law of their church; though by the law of Christ, al men may prophesie in his church, which is to speak to edifying, to exhortation & to comfort, and all men are exhorted to covet this more then other spirituall gifts. I Cor. 14. vers. 31. 3. 1. 39. Neyther hath the Church of England Christs appointed Officers to teach, which are set down in scripture to be these, *Apostles, Prophets, Evangelists, Pastors, & Teachers,* Ephe. 4. 11. (Of which the first three served for the first publishing of the gospell throughout the world; the latter two continue still vnto the worlds end,) but in stead of these, it hath the hierarchie and ministerie of Anti-christ

⁸Rom. 12. 6.
7.
^{*}Job. 53. 20.

christ to teach the same; namely Metropolitan Arch- See for this
 bishops, Lord Bishops, Deanes, &c. Preists, and Deacons; point of the
 which is none of Christ's Ministry, eyther in name, of Ministry of
 fice, calling, administration or mayntenance; but the other treatise
 very ministry of the man of syn as he left it in the land, purposely had-
 and as is to be seen at this day in Rome, & other his domi- ling this ar-
 nations, and in the lawes and canons of the Popish church, tained Reasōs
 where are all the offices that now be in England. Thus &c shewing
 having not the ministry given of Christ, but a different that it is not
 ministry given of Antichrist, it foloweth also by propor- lawful to
 tiō from Christ's words, saying *he that receiveth him (that I nistery of*
send) receiveth me, and he that receiveth me, receiveth him *England.*
that sent me: that the church of England receiving such as *John.13.30*
 Antichrist the Pope did send, hath received Antichrist
 himself, and so hath intercyned him for their Prophets
 and not Christ.

Now where it is objected, that there are many excel-
 lent truthes publikly taught in this church & by this mi-
 nistery of *England*; it is answered, that is not yenoough yn-
 lessc it were taught in and according to the ordinance of
 God. For false Prophets teach much truth, as is to be
 seen among Papists, ~~heretiks~~, Arians, and other like
 heretiks. And as the morall good works which hea-
 thens doe, in honouring their parents and magistrates,
 giving almose, absteyning from and punishing murder,
 adultery, theft, &c. are not in deed good works, accor-
 ding to Christian religion, because they are not done in
 obedience to Gods word, by persons that are caled iusti-
 fied and sanctified by that word, and so not done in faith,
 and consequently *I cannot please God*; even so the the- *Heb.12. 13*
 ologicall works which Antichristians do, in preaching
 the truth, praying, ministring the sacraments, &c. are
 not in deed, works pleasing vnto God, because they are
not.

^{*Gen. 4.4.5.} *man must be accepted before his work can be;) & such persons please him not , as without his ^{+calling} & [†] sending presume to administer his holy things. It is not therfore the work, but the word of God that sanctifieth the work , which we must look vnto; for as by this the vertuous heroic and religious acts of the Patriarchs and other holy men, differ from the like acts of Pagans, & infidels : so also by this, the difference is to be put between the works and administrations of true & false Christians. And seeing the ministers of England are not by Christ called and sent , (as the better sort of themselves heretofore have confessed;) & so have not his word to warrant their administration : whatsoever good doctrine they teach, it proves them no more to be true ministers, then the excellent doctrines and prophesies of the soothsayer ^{+Balaam}, will prove him to be a true minister of God, or that the

^{*These things are more particularly manifested in o-} ^{Moabites or Madianites} having him to sacrifice, prophesie and teach among them, had an ordinance or prophet of God. See Deut. 18. 10. 11. 14. 15. &c. ^{See Deut. 18. 11. 15.} Agayn Christ is not the Prophet of this church, because a great part of his word and scriptures , and of the graces of his spirit, are here never spoken nor heard nor suffered to be vttered; and contrarywise much of mans word and writing is brought in; as Apocrypha books made of old, the Service and homilie books made of late, in which also there be manifest ^{*}errours , lies, contradictions to the holy scriptures, idolatrous and superstitious doctrines, rites, ceremonies &c. taught vnto and observed, by the Priests and People, an idle and sowl-murthring ministry mainteyned, Christs spirituall graces delivered to given for teaching & building vp his church , quenched; his Maiesty. with other like evils. The proof of this may be seen in their

^{And by the Ministers themselves;}
^{See among o-}
^{ther The A-}
^{bridgement}
^{of the book}
^{which the}
^{Ministers of}
^{Lincolnsch.}
^{printed 1605.}

their Communion book, whose Kalender alotteth what is to be read dayly & yerely in all their assemblies: where many chapters of the Bible are wholly and perpetually excluded, many Apocrypha chapters read as holy scriptures. And by the written homilies, the graces and utterance of Gods spirit are extinguished, that mans erroneous writing may come in place. Besides this, all preaching Ministers so ^{*}limitted and restreyned in their doctrine, that they may not preach against any syn by publick authority established, and if they doe, they are silenced ⁺excommunicated &c. this indignity and dishonour Christ will not suffer at mens hands, to have his word and mans word matched together, his spirit & truth restreyned: he wilbe Prophet alone or not at all. As they that with the true God and his true worship, had other Gods also, and other worships, are sayd in scripture to ^{*}forsake the true God, and to be [†]without him: so ^{1.12. 1.13. 1.14.} they that with the true Prophet and Doctor Christ & his ^{1.15. &c.} doctrine, have other also; may rightly be sayd to have ^{1.16. &c.} forsaken him and to be without him. For when men set ^{† 2 Chron. 1.5.} their thresholds by the Lords, and their posts by his; they ^{2.} defile his holy name with their abominations; and in ^{1 Ezeek. 43. 8.} vain they worship him, that teach such doctrines as be ^{* Matt. 5.} precepts of men.

Moreover this Church wanteth part & communion with Christ in that propheticall office, which he hath imparted to his people, namely power & freedom ^{* to wit-}nes, [†]professe, [']practise, and ^{*}hold forth the word of life, & all that Christ hath commanded; to ^{*}admonish and [†]reprove one another for syn and transgression, and eyther if they repent to [']forgive them, or if they repent not, to follow them further ^{*}vnto the church and even to ex-

^{*} See their
owne confess.
before pag. 59.

[†] See before
pag. 95. 96.

^{* Isa. 43. 10.}

^{† 2 Cor. 4. 13.}

^{1 Mat. 28. 20.}

^{* Phil. 2. 16.}

^{* Rom. 15. 14.}

^{† Levit. 19.}

^{17.}

^{1 Luk. 17. 3.}

^{* Mat. 18. 16.}

communicatiō for their obstinate violating of Gods law. That they have not power or freedome to professe and practise the truth of the Gospell in these things, appeareth by their servile subjection to the hierarchie, lawes and canons which are amongst them, wherby they are restreyed from professing & practising any further truth then is by law established among them, but must obey & follow all that their spirituall Lords the Bishops do enjoyn them, and may not speak against or reprove any of the abominations that are in their church, worship, Ministerie, ceremonies &c. neyther have power to deal according to that rule of Christ Mat. 18.15. &c. for any syn, be it never so horrible and manifest, but must leave it to the censure of the Prelate or his Cōmissary, who at his pleasure buyeth & selleth the synns and soules of men. This bondage the people should not be in, if they had and injoyed the word of God, which is *the truth; for that truth would make them free, that they should not in this sort be *servants of men. But now not having power to professe, much lesse to practise the truth: nor to reprove the evils that reign among them; not having the free vse of Gods word in private; nor the right and lawfull Ministerie or vse thereof in publik; they cannot be sayd to have Christ for their

Prophet, & therefore the
Church of England, is
not the true church
of God.

Every true Church of God hath Christ for the III.
Priest and Sacrificer of the same; for he one-
ly is the high Priest of our profession, and to him it was
sworn, *thou art a Priest for ever, after the order of Melchisedek.*
Heb. 3. 1. and 5. 5. 6. 10. & 9. 11. &c.

But the Church of England hath not Christ for
the Priest or sacrificer of the same. Because the gifts
and sacrifices which it offreth vnto God, are not presen-
ted and offred vnto him by Christ; neyther is this church
reconciled vnto God by him. And first the worship and
service which they perform vnto God, their prayers,
praises and confessions, (which now are Christian mens
† sacrifices,) are not offred & sanctified by Christ, because ^{† Heb. 13. 15.}
they are false and idolatrous, wherewith Christ hath no ^{Psal. 69. 30.}
communion. For in stead of true spirituall prayer and
praises the fruits of Gods spirit in his people; they read
a written leitourgie translated out of the Masse book; and
according as they are stinted in the same, they speak;
observing also the many popish ordinances, rites and ce-
remonies commanded in the same, as their holy & festi-
vall dayes, holy eves and fasting dayes, absolution of
synns by their priests, confirmation of Baptisme by their
Prelates, profanation of the Sacraments by private ad-
ministration and howsling with them, by gossips, by ido-
latrous signes and gestures of crosse, kneeling &c. also
marrying by the Priest with signe of the ring, churching
of women, buriall of the dead, reading curses or com-
minations in stead of discipline, besides the sundry

errors & vntruthe in that book, vayn repetitions in their prayers , and the like. All which being commanded and vsed dayly by law of their church, without ground from Gods word, which approveth none of these idolatries but condemneth them ; are not sanctifyed by Christ nor presented vnto God his Father ; For he will [†] not offer the idol sacrifices, neyther will God accept such things as by his ¹ law he teacheth all men to abhor.

¹Psal. 16. 4. ²Exod. 20. 4. ³Levit. 18. ⁴Eze. 4. ⁵Rom. 12. 1. ⁶Eze. 36. ⁷Rom. 15. 16. ⁸Ia. 66. 20. ⁹Pag. 137. ¹⁰Co. ¹¹See before ¹²Pag. 3. ¹³Cor. 11. ¹⁴26. ¹⁵Thys. 27. ¹⁶Ram. 6. 3. 4. ¹⁷Ach. 12. 16. ¹⁸Ioh. 1. 7.

Secondly, wheras the bodyes and sowles of men are also spiritual and ^{*} living sacrifices, and the persons offred in the church by the Ministry of the Gospel , should be as the ^{*} holy flock, as the flock of Ierusalem in their solemne feasts, that so the oblation of them might be acceptable being sanctified by the holy Ghost : the people offred in this church are a confuse vnsanctified multitude, not separated from the world, (as before in the first argument ¹is shewed,) & many of them so wicked, (even by the confession of their ^{*}own ministers, and in every honest mans conscience,) as they neyther deserve to be layd on Gods altar , nor to be touched of any true Israelite in such respect. Yet ar they by the Priests of this church offred dayly vnto God, in their administration , and blessed in his name. Yea the precious sacrifice of the body & blood of Christ / remembred and represented by ^{*} bread and wine at his supper,) is prostituted (as if it were an vnholy thing) to the prophane & wicked in this church; which being vnworthy receivers , are [†] guilty of the body and blood of Christ ; as were the wretches that crucified him. Also Baptisme which should be an ingraffing into Christ ¹ his death buriall and resurrection, and a signe of ^{*} washing away mens synns in his blood; is given to the seed of the most vngodly , blasphemers, and enemies of Christ, vnto whom by no right it doth apperteyn. Which sacreligious

legious prophanation of the holy mysteries, sheweth a manifest contempt of Christ represented in them : who as he communicateth not himself with such wicked persons, so neyther the signes and scales of himself and the redemption that he wrought for his elect. For by his suffering he consecrated them onely that are ^tsanctified, that by ¹faith do eat his flesh and drink his blood; & the wicked which have no portion in his death & oblation, when they participate in these seales of grace, do but eat and drink judgement to themselves; the ministers which so prostitute Christ vnto the teeth of his enemies, & tread vnder foot the son of God; if they repent not, shall not escape his hand which sayd, * *Vengeance is mine, I wil repay*: and the people which by an imaginary separation ar or seem to be sundred from those profane, and yet communicate togither in such things; doe even by that action shew that they are one body with them; for so it is written, *We that are many, are one bread and one body, because we all are partakers of one bread.* 1 Cor. 10. 17.

^tHeb. 10. 14.
1 Joh. 6. 53. 35.

^{*}Heb. 10. 29.
30.

This bringing of Satans seed into the Church, vnto the altar of God, may further be minded as a high degree of violating the second commandement, wherby all images idols and similitudes whatsoever, of the Divils or mens invention or forming, are severely forbiddē to be brought into Gods house, or vsed in his worship. Now such images or idols, are these wicked persons. For as children are the ^timages of their parents; and all faithfull people called the ¹children of God, are Gods lively images in Christ, whose ^{*}image and similitude they cary, himself being truely and properly the sole ^{**}image of the invisible God his Father, & they all being born a new of him, are changed ^tinto the same image from glory to glory, as ^{**}2 Cor. 3. 18. by the spirit of the Lord, being renewed in knowledge

^tGen. 5. 3.
¹Deut. 14. 5.

^{*}Rom. 8. 29.
^{**}Col. 3. 15.

²Cor. 3. 18.

after

CCCLVII

Arguments.

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Col. 3. 10.

1 Cor. 10. 27.

**1 Thes. 5. 21.*

22. -- 28.

Levit. 11.

**Psal. 16. 4.*

Levit. 22.

8. 9. 20.

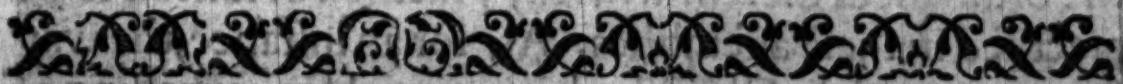
after the image of him that created them: so Satans chidré, (as wicked worldlings be called in scripture,) are his lively images, having lost the first image of God, wherin they were created; and into the image of the Serpent are changed dayly by his spirit that ruleth in thē, and him they represent in his malicious nature and actions. As it is a syn, and so esteemed, to have images & representations of beasts, of fowles, of fishes, &c. brought into the church and worship of God: so would & wel might it be esteemed more horrible, if in any Christian congregation; there should be bought in pictures of the Devil, or other like hellish representations. Yet men wil not see the horror of this syn, that the living images and pictures of the Serpent, even wicked and profane people, his seed and children, should be brought into the Church and worship of God, to have part and interest in Christ and his covenant, whither he will or no; to be offred vnto God and layd vpon his altar for spirituall sacrifices; though they be as much more abominable then unclean beasts were vnder the law, as the substance or figured thing, is more then the figure and shadow.

But doubtlesse God, who abhorreth all idols and religious images of humane devise; and Christ, who would not * offer the bloody sacrifices of idolaters; abhorreth this confusion of Satans images within his church; neyther will the high priest after the order of Melchisedek, offer such vnto his Father, or be preist vnto them. Otherwise he should not be so faithfull in the house of God, as was Aaron, nor the sacrifices of the Gospell, be so holy as the shadowes of the law, which † were vnblemished. Finally, all that have Christ for their Preist, are by him to bring their sacrifices for their synns vnto God, that so attonement may be made through his intercession. For every

every high Preist is ^{ordained} for men in things perteyning to God, that he may offer gifts & sacrifices for synns; and every man is appointed of God to present his sacrifice ¹ by the Preist, who is to ^{*} make attonement for him concerning his syn, that it may be forgiven him. But the church of England, inasmuch as it persisteth in syn, and wil not repent of the many transgressions dayly committed in their publick worship and administration of holy things, refuseth reconciliation by him who is the ^{*high} Preist of good things to come; and [†] able perfect-^{+Heb.9.11.}
^{*Levit.17.5.}
^{*Levit.4.36} ly to save them that come vnto God by him. This their impenitency appeareth not onely by their perseverance in evil doing, (notwithstanding all the admonitions & reproofs that hav sounded in their eares these many yeres,) but above all, by their vngodly Canons and constitutions made by the whol representative church of Engl. & submitted vnto by the rest of the people. Whereby they publish vnto all the world, how they are hardned in their evils, that excommunicate punish and persecute all that speak against or refuse to communicate with their people, preacie, preisthood, worship, ceremonies, &c. wherin are so many synns and idolatries.

For asmuch then as the publick service and sacrifice of this church is idolatrous, the holy mysteries of Christ profaned, the people vnsanctified, and their synns vnapented of; there is no word or promise in scripture that Christ is the preist or sacrificer of such worship or worshippers;

Therefore the Church of Engl. is not the true Church of God.





V.
Psal. 2.6.

Every true Church of God, hath Christ for the King thereof; For of him the Father sayth, [†] I have set my King upon Zion my ho'ly mountayne; and he ^{must} reigne, til he hath put all his enemies under his feet; and shall sit vpon the throne of David and vpon his kingdome, to order it and to stablish it with judgement and with justice, from henceforth even for ever. Isa. 9.7.

But the Church of England hath not Christ for the King thereof; first, because it hath not those officers which he hath appointed to governe his church vnder ^{*Epho. 4.11.} him, namely ^{† Tim.} * *Pastors, Teachers, and Elders*: but in stead ^{12.} of them it hath the hierarchie or Prelacie of Antichrist, ^{5.17.} *Archbishops, Lord bishops, Chancellors, Archdeacons, Commissaries, &c.* who reign or tyrannize over the sowles of men by their vnlawfull jurisdiction, ruling over many Churches, making them constitutions and canons, prescribing them words both for prayer and doctrine, summoning censuring, excommunicating, absolving, both preists and people; making and depoing ministers, giving the holy Ghost; exercising also civill offices in the cōmon wealth, & carying the titles both of Christ, and of the Gods, ^{*the} Magistrates, into whose places they intrude, having no warrant for their spiritual Lordships in the Testament of Christ. Secondly, because this church hath not the Lawes and statutes of Christ for to governe the same; for although they have the holy Bible among thē, yet are not the ordinances therein written, practised or suffred to be practised in these assemblies. As, for an instance, the way & meanes which Christ hath appointed for repressing of syn

syn (that enemy which his scepter alway^t beateth down) ^{t Rom. 8.8.}
 namely first ^t private admonition, secondly with wit- ^{&c.}
 nesses, thirdly by telling the Church, and then if the sin- ^{1 Mat. 18.15.}
 ner be not reclaymed, casting him out or delivering ^s* him ^{16. &c.}
 to Satan by the power of our Lord Jesus Christ, given ^{* 1 Cor. 5.4.}
 to every congregation; this holy and orderly walking, is ^{s. 12. 13.}
 vnown, this power is wanting in all these Parishes,
 who cannot excommunicate any person be he never so
 profane wicked or blasphemous. But contrariwise all
 must repayr to the Bishops Chancellors or Commissaries
 courts, where things are handled and judged according
 to their own lawes and canons, and not by the rules of
Christ. Thirdly, because the people of this Church were
 & are (even by the confessio of our adversaries) of all sorts
 of people, aswell wicked as godly, and synns of all sorts
 doe abound and reigne among them, that if the good
 lawes of the common wealth did not reppresse them, there
 would be no living in peace among them. Such pro-
 fane worldly people, are not the subjects of Christ, his
 kingdome is ^t not of this world, neyther is it ^{* Joh. 18.36.} for the o-
 pen wicked, but for the ^t repentant and beleeving, for ^{"Rev. 21.27.}
 the ^t poor in spirit, the meek, the merciful, the persecu- ^{+ Mark. 1.15.}
 ted for righteousnes sake, not for persecuters haters and ^{1 Mat. 5.3.}
 contemners of the truth. If thus it should be, then were ^{&c.}
Christs kingdome divided in and against it self, and so
 could ^t not endure & be perpetual, as the scripture sayth ^{"Luk. 11.17."}
 "it shalbe. For both by the oracle of God, ^{Gen. 3.} & by ^{"Dan. 7.14."}
 experience we learn and see there is continuall warr be-
 tween the womans seed and the serpents, Christians and
 antichristians, the children of God and the children of
 Belial or impiety: so that the having of such synful in the
 church, is the bane and ruine of Christs kingdome and
 religion. The covenant made with the house of David,

¹²*Luk. 1. 32.*
53.
¹²*Sam. 13. 5*
^{vers. 6. 7.}

(on whose throne ^t Christ sitteth for ever) is an everlasting covenant ^t perfitt in all points and sure, but the wicked shalbe every one ^t as thornes thrust away, because they cannot be taken with hands, but the man that shall touch them, must be defensed with yron and with the shaft of a spear: and they shalbe burnt with fyre in the same place.

Finally, this Church wanteth Christs power against Syn, Satan, and Antichrist; if any would deal against syn and synners, he hath no way, but by complaint to the Antichristian spirituall courts, (for the civill Magistrate punisheth civilly, & not with ecclesiastical censure, which is the power and scepter wherof we speak;) and if those courts refuse to censure the synner/as they seldom cast out any except it be for wel doing, or not appearing at their Summons,) there is no redresse of any evill among them. As for ecclesiasticall matters, and the many abusess and abominations that are in the church, ministery, worship, ceremonies &c. the preists and people of the parishes are in bondage to the Prelates, in servile subjectiōn to their vngodly decrees, censures & cursing Canons; no spirituall Christian power have they against this tyranny, but are fayn to seek to the arme of flesh, the Prince and Parliament, for redresse; who if they refuse or neglect to help them, then remayn they under the Prelates antichristian yoke still, as hath now appeared by their practise these many years. But if they had Christ for their King, his ^{*} truth, his word, would make them free, he would make them also ^{*} Kings and Preists vnto God his Father; that howsoever the suppressing and abolishing of this vnruyl hierarchie with their many abominations, is to be left vnto the Magistrate who onely hath power from God to execute this vengeance, yet every man

[#]*John. 8. 32.*
[#]*Rev. 1. 6.*

^t*Rom. 13. 3.*
¶e.

man should deliver [†] his own soul, absteyning [†] from error, false worship, superstition, popish thralldome and all other evil whatsoever, though with ^{*} affliction, bonds, banishment &c; and stand fast in the liberty [‡] wherewith Christ hath made him free, without yoke of thralldome. For he wil reign in the midds [†] of his enemies; Satan and syn he hath subdued, as for himself so for all his people and subjects, whom he hath redeemed out of all Sathanan and Babylonian bondage, that syn should reign ^{* no more over them.} But if they forsake this freedome, and take vpon them the yoke of Antichrist, his servants they are [‡] to whom they obey. Which this church doing to the antichristian Prelates whom they acknowledg for their spiritual Lords, receiving and obeying their hests and canons, reteyning and nourishing such as be enemies and rebels against Christ, & remayning in spiritual bondage: can not be sayd to have Christ for their King and Lawgiver,

Therefore the Church of England is not the true Church of God.

[†]1 Cor. 3.16.[†]Deut. 5.7.[§]9. &c.^{*}2 Tim. 3.12.[‡]Gal. 5.1.[†]Psal. 110.3.^{*Rom. 6.14.}^{22.}^{‡Rom. 6.16.}

The sume of all that which hath bene sayd, is this, That Church which hath not Christ for the Head, Mediator, Prophet, Priest and King of the same; hath not God his Father for God of the same: because the Father and the Son are one, *Iob. 10. 30.* & whosoever hath not the Son, hath not the Father, *I Job. 2. 23. 3 Ioh. 9.*

But the Church of England hath not Christ for the Head, Mediator, Prophet, Priest, or King of the same. As by the former Argumēts hath ben proved.

Therefore it hath not God the father, for God of the same, and consequently is not his Church.

That Church which is not the true Church of Christ and of God, ought not by any true Christian to be continued or communicated with; but must be forsaken and separated from; and a true Church of God sought and joyned vnto, wher Christ and salvation by him may undoubtedly be had. Because we are willed to absteyn and separate from the false church, *2 Cor. 6. 14---17. Rev. 18. 4. Hos. 4. 15. Isa. 48. 20. Jer. 51. 45. Zach. 2. 6. 7. 1 Cor. 10. 20. 21. &c.* We are willed also to seek and joyn vnto a true church, *Deut. 12. 5. Song. 1. 6. Jer. 50. 4. 5. Isa. 65. 9. Psal. 26. 5. 6. and 87. 2. 5. 6. Act. 2. 47.*

But the Church of Engl. is before probed not to be the true Church of Christ and of God. Therefore it ought to be separated frō; and a true church sought for, and joyned to, of such as would be saved.

Thos



Those Ministers which have and execute the ministry of a false Church, are not the true ministers of Christ, and consequently not to be heard or obeyed as shepheards of our sowles.^{ing 1} Because the ministerie of a false church, must needs be false also, seing the church having no interest in Christ, can have no interest in a Christian ministry. Besides Christ hath given his ministry to his own church onely, Ephe. 4. 11. 12. 14. 15. 16. 1 Cor. 12. 27. 28. See also Iohn. 10. 1. 4. 5. Act. 20. 28. Ioh. 21. 15. 16.

But all the ministers of the church of England, have and execute the ministry of a false church; for so by the former arguments that church is proved.

Therefore they are not the true ministers of Christ, and consequently not to be heard or obeyed as shepheards of our sowles.^{ing 2} ing 3 ing 4

For the further descrying of the false ministry of this church, I referr the (good reader) to a treatise lately published intituled, *Reasons and Arguments proving that it is not lawful to hear the Ministerie of Engl.*

.Q. 3. And to an other heretofore published, called *A treatise of the Ministerie of the Church of England.*



I will put enimitie between thee (*the Serpent*) and the woman, & between thy seed and her seed: He, shall crush thy head; and thou, shalt crush his heel. *Gen. 3. 15.*

Forasmuch as the children are partakers of flesh and blood, he also (*Christ*) himself likewise took part of the same: that through death he might abolish him that had the power of death, that is, the Devil; & that he might deliver them all which for fear of death all their life time were subject to bondage. *Heb. 2. 14. 15.*

And there was warr in Heaven: Michael & his Angels warred against the Dragon; the Dragon also warred, and his Angels; but prevailed not, neyther was their place found any more in heaven. And cast was the great Dragon, that old Serpent, called *Devil* and *Satan*; that deceaveth the whole world: cast was he into the earth, and his Angels were cast with him. *Rev. 12. 7. 8. 9.*

A BREIF



A BRIEF ANSVVER TO Mr Bernards BOOK; *INTITVLED,* The Separatists schisme.

When the former treatise was almost finished; among other adversaries *Mr Bernard* commeth forth to fight against the truth, which but a while synce he would needs seem to favour: but things not succeeding to his exspectation, he hath changed his love into hatred. And in the bitterness of his zele, he hath sent out a treatise conteyning *Disswasions* from the practise of the Gospel, which he pleaseth to call *The separatists schisme; or Brownisme*. Though in his book there be little weight of reason or truth to be seen, nor any thing which may greatly trouble a discreet reader, who is but meanly acquainted with our cause: yet both for the stopping of the mans mouth, if it may be, who maketh *buy & crie* after some of vs, as in his Proeeme to the reader he proclaimeth; and for help of the simple who may be offended at the truth, not discerning his frawd; I thought it needful to observe & answer briefly, the principall things by him objected; many of which are before in this treatise, and in other books more largely refuted; and all of them may, if need require, hereafter by some other, be particularly refelled. Herein now the Lord give me wisdom, to discover this adversaries falsehood; & thee(good reader) vnderstanding to discern it.

Of his Probabilities.

THe first meanes whereby *Mr Bernard* would dissuade from the truth, which he calleth *Brownisme*, are *Probabilities or likelihoods that the way is not good*: and they are in number (as himself hath cast them,) seven.